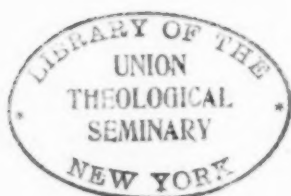


The
**CHRISTIAN
CENTURY**

A Journal of Religion



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By Robert E. Speer



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JAN 22 1925

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EDITORIAL

Chicago's Juvenile Court Celebrates

THERE WAS HELD in Chicago last week a celebration of the twenty-fifth anniversary of the establishment of the first juvenile court. Among the prominent figures at this silver wedding of judicial procedure and intelligent sympathy were Mrs. Joseph T. Bowen, head of the original committee which secured the establishment of the court; Judge Mack, the second judge assigned to a court which specialized in juvenile cases; Judge Ben Lindsay of Denver, whose service in that field has been so long and so notable that he is entitled to rank among the pioneers of the movement; Dr. Miriam Van Waters of the Los Angeles court; together with Judge Victor Arnold and Judge Mary Bartelme, the present judges of the Chicago juvenile court. It is a curious revelation of the slowness of the process by which elementary common sense gets embodied in legal practice that, through all the centuries, during which malefactors and delinquents have been brought before the bar of justice for correction or punishment, until so recently it never occurred to anyone that the cases of minors could be more effectively handled in courts which had no other business. There had been special admiralty courts for generations. There had on occasion been special courts for certain kinds of cases involving land grants. But an adolescent boy who had gotten out of hand or a young girl who had gone wrong had to take their chances in general criminal courts in which the procedure and the personnel were adapted to hardened and adult criminals. Doubtless it was the rising interest in scientific child-study and in the psychological basis of education that suggested that the cases of delinquent children should be handled by judges who not only

knew something about law and something about crime but also knew something about children and who had an attitude toward juvenile delinquents different from that which is proper toward experienced burglars and murderers. The experiment has been successful in the highest degree. The work of Judge Lindsay has deservedly gained nation-wide renown. Perhaps, since the celebration was held at Chicago, where the movement originated, it may not be invidious to mention also the wise and efficient service of Judge Bartelme who, after a long period as an assistant to the judge of the juvenile court, a year or more ago became a full-fledged judge, and to whom are assigned the cases of delinquent girls. There is much yet to be learned about the handling of juvenile delinquency, and much that has been learned is yet to be put in practice. It is, for example, more than doubtful whether the best results are obtained by sending such cases to special institutions, where the best speedily learn all that is known by the worst and become fired with an ambition to acquire all the experiences that they hear described by those of their associates who have gone farthest along the wrong road. But the establishment of juvenile courts, with separate departments for boys and girls, is all clear gain.

The President Stands for Peace

RECENT UTTERANCES by President Coolidge, putting an end to the clamor for an elevation of guns on American battleships and for an enlargement of the navy to make it capable of aggressive warfare against other nations, have been received by the American public with gratitude. An overwhelming majority of the people of the United States would vote to support the President in his stand. As to the technical right of this country to

elevate the guns of its battleships, Mr. Coolidge has wisely said little. The issue has not been technical. The issue has been the preservation of the world's peace, and Mr. Coolidge has followed the course best calculated to show to the other nations that this nation is for peace. It is reassuring to see how little the noise of the jingo press disturbed the President in this matter. If now he persists in the constructive service of peace implied in his plans for future international conferences, Mr. Coolidge will be rendering service of incalculable value in restoring confidence to our nerve-shattered world. Changes in the cabinet indicate that, with the beginning of the new term, the President will become responsible to a degree not hitherto the case for the conduct of foreign affairs. By patiently holding the United States to a pacific course, and by giving his personal attention to the solution of those problems of peace that lie in our relations with other states, Mr. Coolidge may eventually make his administration a remembered era in the history of the struggle for international goodwill.

The Present Status of the Child Labor Amendment

CALIFORNIA HAS RATIFIED the child labor amendment. Thirty-seven other legislatures are expected to take action within the next few weeks. This proposed addition to the constitution, submitted by congress last June, had already been ratified by Arkansas and rejected by North Carolina and Georgia. Louisiana postponed action indefinitely. Massachusetts referred the proposal to the people, who rejected it by a nearly three-to-one vote. Twice congress has tried to regulate child labor. In each case the supreme court declared the law unconstitutional. The proposed amendment, if ratified by thirty-six states, would give congress "power to limit, regulate, and prohibit the labor of persons under eighteen years of age." It transfers control of child labor from the states to the federal government. Although practically every state has a child labor law, many of these are inadequate and not strictly enforced. A federal law is needed to provide a general age limit below which no child should work, limitation of hours, and prohibition from dangerous occupations. Congress is helpless until the constitution is changed. The adoption of the proposed twentieth amendment would be a long step forward.

Mr. Gary and the Constitution

EVEN AN INTEREST in the successful operation of the prohibition laws makes it hard not to sympathize with the remarks that the newspapers have been passing on the visit of Mr. Gary and his committee to the white house. That there is a certain value in having a committee with the standing of the one headed by Mr. Gary give this spectacular evidence of their sympathy for the dry cause no one will dispute. There may even have been a worthy lesson for wavering public officials in the sight of the President thus publicly commended for obeying the laws he has sworn to uphold, and in the agreement of the President with the committee's suggestion that other

office-holders should likewise obey the law. Recent revelations in the divorce courts of Michigan suggest that there is room for such a suggestion, much as, when reduced to writing, it seems to smack of the political philosophy of Gilbert and Sullivan. Nevertheless, fine as were the motives of the men who partook of the white house wheat cakes, and much as we hope that the whole incident will contribute to the enforcement of the law, the sight of Mr. Gary at the head of that committee is one from which the fascinated eye finds it hard to turn away. For the benefit of the public it was, of course, incumbent on the committee to explain that they were interested in the enforcement of all the laws, and not merely of this one group of statutes. It was the whole constitution for which they were concerned, and not only a single recent amendment. Doubtless Mr. Gary explained this to the President with entire gravity, and doubtless the President received it with that dignity which so well becomes him. And certainly no one was ill bred enough to disturb the perfect concord of the hour with any reference to the first amendment to the same immortal document. Or has Mr. Gary, in his zeal for a sober nation, where mill-workers never suffer from mornings after, reached the point where he is even ready to swallow the guarantees of the first amendment in order that he may enjoy the benefits of the eighteenth? While the lamp holds out to burn. . . .

The Skyscraper Church

AMERICA IS SAID to have made only one distinctive contribution to architecture—the skyscraper. It is a contribution not to be scorned. The skylines of American cities are assuming epic proportions. Even Chicago's loop district, looked at through a haze compounded of lake fog and factory smoke, is something to dream about. And now, with the skyscraper, has come the skyscraper church. The Methodists seem to have taken most enthusiastically to this new form of edifice. From New York to Denver they now have, or will shortly have, church buildings bulging large on the city skyline. Other denominations are giving evidence of readiness to follow in the same direction. Presbyterians and Baptists already announce new churches that are to be nearly, if not quite, in the skyscraper class. We may confidently expect that, for at least the next half-dozen years, the efforts of any committee to plan for the needs of a downtown church will lead to the proposal of an income-producing skyscraper. As a business proposition, the church that is part fane and much larger part office or apartment space will have little difficulty in securing the approval of business men. Given a site of sufficient value, the Methodists have already demonstrated in Chicago that such a building can finance itself, and that it has a probable excess of income over operation expenses sufficient to provide considerable funds for home mission enterprises in other parts of the city. Some pessimists may be found who will question the permanency of such an enterprise. Granted that almost nothing connected with the modern American city can be taken as permanent, it is still reasonable to expect that churches of this character will have at least half a century of service. Half a century cannot be much less than the average term

of service of the churches the skyscrapers are displacing. The more acute question is as to what the churches will do with these plants after they are built. Not the bare provision of unusual facilities for church life will secure a true religious virility. Skyscraper churches call for the supply, in our blasé cities, of church programs as commanding as the buildings in which they are to be carried on. And the foundations of such programs, as the foundations of the new type of buildings, should go a long way down.

India's Future in the Balance

THE INDIA REFORMS are dead. That the Gandhi non-cooperators and the Das obstructionists have killed the dyarchy is admitted by both British and nationalists. The Bengal legislative council has withheld the salaries of provincial ministers. In the Central Provinces the entire budget of transferred subjects has been refused, so that the Indian officials, even if their salaries had been passed, would be powerless. As the reform scheme is blocked, the government automatically reverts to the purely British system which existed before. This backward step is, of course, only temporary. Many British officials have already lost faith in the Montagu-Chelmsford plan, and are beginning to study again the rival scheme of Lord Olivier, sponsored successfully by three provincial governors at the time the existing one was introduced. A reforms inquiry committee is now sitting in India. Lord Olivier, secretary of state for India under the Labor government, has published his proposals. Though not in favor of complete and immediate home rule, he decries as "mischievous pedantry" the plea that nothing can be done until 1929, the date set in the Montagu-Chelmsford scheme for revision of the reforms. It is becoming a fair inference that Great Britain will conclude that the unity of her commonwealth can only be maintained by granting India an increasing measure of self-government.

A New Mecca for Americans

MUCH IMPORTANCE ATTACHES to the announcement, recently made in our columns, of the plans of the Fellowship for a Christian Social Order to operate a summer conference at Olivet, Mich., next August. For several summers Dr. Sherwood Eddy has been leading to England and the continent a group of ministers, educators, social workers, journalists, business men, and other students of current phenomena who have found in the traveling seminar thus conducted an approach of astonishing value to the problems of the day. The influence of these tours can already be felt throughout the American churches. As they continue they will increasingly prepare our Protestantism for an intelligent participation in the world remaking now inevitably before us. There has been, however, a growing fear on the part of many who are most enthusiastic in their praise of the European seminars lest the problems of this country, equally pressing and equally difficult, should be lost to sight. It is with this in view that the Olivet summer session has been planned. To a large degree the method of the Williamstown Institute

of Politics will be followed. Political issues, however, will largely have to give place to the consideration of problems in the field of industry, sociology and religion. The selection of Mr. Kirby Page as the director of the session insures its quality. We will be much surprised if, even in the case of this first session, there is not a larger list of applicants for membership than can be accommodated.

Mr. Hoover and the Radio

THE RECENT REMARKS of the secretary of commerce on the quality of programs broadcast over the radio have been seized with avidity by the press. Inquiring reporters have been turned loose to find out whether the man and woman on the street agrees with Mr. Hoover, or whether he has failed correctly to gauge public opinion. Is it true that radio programs will have to be improved, or is the public satisfied with its present diet? Apparently, some of the firms that have large financial interests at stake agree with Mr. Hoover. That is the obvious conclusion to draw from the action of several large broadcasting stations and a phonograph concern in planning for weekly radio programs by musical stars of the first magnitude. And the response of the public to the initial offering of such programs has, according to the newspapers, been so marked as seriously to affect the attendance upon theatres. We would be glad if we felt that this could be reckoned evidence of a general public desire for a better type of amusements. But we have our doubts. The evidence from the movies still points in the other direction. Mr. Hays is just now releasing through the editorial offices of the country lugubrious tidings as to the financial failure of a really notable filming of the career of Abraham Lincoln. With his report he gives the reports of local exhibitors, many of them giving evidence of an honest desire to improve this type of entertainment, but a desire to be cultivated, apparently, only at the price of bankruptcy. The same excuse is advanced for off-color showings in the theatres. Mr. Belasco is said to be attempting, successfully, to recoup losses sustained from previous offerings of high grade with one of the nastiest plays ever presented in New York. Perhaps there is a difference between the sort of amusement that the public wants to hear and the sort it wants to see. As things now stand, we cannot but hear the wails of the theatre owners at the growth of the radio audience with a certain complacency.

Stabbing Missions in the Back

MR. BALDWIN and Mr. Chamberlain, the two men responsible for the present foreign policy of Great Britain, are generally believed to be men of good will toward the church and its enterprises. It is possible that, in their latest proposals for the use of the remaining portion of the indemnity funds owing Britain from China, they think that they are planning a means of help to the missionary enterprises of British churches. If so, they are mistaken. What they now plan to do, if carried into effect, will, if assented to by the mission societies, as effectually block the progress of British mission work in

China as though China herself had enacted and enforced a law prohibiting that work. The story of the Boxer indemnity funds is a long and sorry one. Alone among the nations the United States was lucky enough to come out of it with comparatively clean hands. The devotion by this country of the funds not actually needed to restore destroyed property to the education of Chinese has done more than any other one thing to cement the friendship of the two peoples. Japan has profited by the American example, and not long ago announced that a similar use would be made of further surplus indemnity. Under the MacDonald government Great Britain was planning to do the same thing. Now, however, it is reported that the Baldwin government has discarded this intention, and that it will devote the balance of the indemnity to the encouragement of British trade in China, with a certain amount to be accorded British missions at work there. A better example could not be constructed of the way in which, as was suggested in our recent editorial on "The Western Church in China," alliance between the western religious and politico-economic forces will eventually lead to the complete betrayal of the former.

The Roman Church and Taxation

THOSE WHO OBSERVE AND PONDER cannot be oblivious to the menace to American institutions and American ideals of civil and religious liberty in the Roman Catholic church. Any evidence of the weakened power, or of a redeeming sanity, in the Ku Klux klan should be fervently welcomed, so that citizens of sound mind and unimpeachable goodwill may, unembarrassed and uncompromised, apply their utmost resources of acumen and grace to the problem which the presence and continuing influence of the Roman Catholic church in our civilization presents. The Ku Klux klan way is not the right way. Almost any other way is better.

Nor is a spiteful or intolerant Protestant propaganda of any sort the right way. To be jealous of the skill and success of the Roman propaganda in the interests of a weaker rival is un-Christian, un-American, and foolish. Approach to this problem must be lifted above all petty spites and jealousies, and laid along the plane of the highest-minded and purest-motivated citizenship. Adherents of the Roman system, along with all other citizens, must themselves be saved from the evils into which they are blindly pressing; into which a wicked and foolish intolerance on the part of opponents is too often forcing them.

A fundamental weakness of the Protestant attack upon Romanism is Protestant participation in the benefits which buttress the Roman church in its stronghold. The Roman church enjoys unwholesome favors before the common laws of the land. So do our Protestant bodies. The Roman church is becoming more and more securely ensconced in property. So are Protestant bodies which have the wit and skill to take advantage of their opportunities. And many are more and more alive to their opportunities.

Tax-exemption of church property is a menace to our

free institutions. The Roman hierarchy is more skillful than are Protestant churches in taking advantage of these favors, though Protestant bodies are scarcely less tenacious of them. A severe test of Protestant sincerity in defense of Americanism against the Roman menace lies here: are we all prepared to surrender claims to special favors before the law for our property-endowed religious institutions?

The effective protection of a democratic society against sterile traditionalism, and an overwhelming institutionalism, is the taxing power. Dead wood is bound to accumulate in any growing civilization. Young growth is stifled if dead wood is not rigorously and unfailingly cut out. The menace of fire is constant. Carry forward the figure in almost any direction. We cannot afford to allow institutional dead wood to accumulate. The most potent influence to save us from stagnation in any field of institutional development is the persistent use of the taxing power of the state.

The pressure of taxation is now so great that no industry can afford for long to carry useless property. Even unimproved land can less and less be held for speculative purposes. Some still find it possible to sit stolidly in the midst of their striving, onward-pressing fellow-citizens and appropriate the increment of values on their unimproved land which others create. But this time-honored program of selfish indolence grows less and less rewarding as the taxing power of the community is more intelligently and vigorously employed.

Religious institutions suffer from all of the perils of other enterprises bedded in property, and must face some additional evils peculiar to themselves. In self-defense Protestant religious bodies should insist upon having tax assessments applied impartially. Property must be had, doubtless, to insure the success of the social programs of our religious organizations. The protection of this property costs the community, just as does the protection of all other property. This protection should be paid for conscientiously and equitably. Our churches should maintain their own self-respect. They do not ask nor permit the community organically to control their program; they should not ask the community for favors or exemptions from the common obligations of all self-respecting citizens.

What a wholesome revolution in the administration of religious affairs would result if all ecclesiastical property were thrown upon the tax list! What a tonic would be put into the social program of every church! How much property, now held tax-exempt by churches in varying stages of desuetude, would be immediately put to worthy employment for the good of the community, either under the auspices of the now slack churches or under some other auspices! And, what an effectual stop would be put to the un-American aggressions of hierarchic bodies of all sorts!

The Roman church would be most profoundly affected by this reform. It would still hold in allegiance the minds of many who do not wish to think for themselves, those who wish to commit their spiritual interests to the arbitrament of a self-constituted authority. All of which would be sad, and would still incite all thoughtful citizens to seek rational means of removing that menace to democratic civilization. But as intelligence increases, and the normal means of cultivating it becomes more efficient, hierarchic perils would less and less alarm. They cannot be other than

alarming, so long as hierarchy is entrenched in tax-free property. Church property untaxed, alongside of property carrying its load in support of the community—a load necessarily growing larger and heavier all the time, for the very reason that church property goes untaxed—will roll up values like a snowball. Avalanches start as snowballs. Any civilization is bound eventually to be overwhelmed which permits conditions such as now prevail among us to continue. All history teaches that, even if reason were not a sufficient guide.

How will present-day American Protestantism meet this test? Are our "free" churches prepared to accept the responsibilities of freedom? Will they continue to cherish favors which imperil social security? Will it continue to seem so nice that "our" church shall enjoy exemption from the just burdens of maintaining the community's safety and order, that, hugging our petty favors, we shall allow a monster to be nursed amongst us which has ravaged every civilization since the dawn of history in the Nile Valley down to this day? Reading history from the beginning and on all of its pages, it is doubtless correct to say that no other one cause has been so prolific of decay and wreck among civilizations as the ensconcing of priesthoods in the arbitrary or irresponsible control of property. Is not our system of tax-exemption for church property repeating this folly? Does it not put a lash in the whip-hand of hierarchy which, unrestrained, will eventually enable it to drive all before it? Is there any eventual relief from the situation thus created except that which has always been the resort, namely, revolution; in this case, always bloody revolution?

Protestant citizenship now has this situation in its own hands. It can effectually remove the most serious menace from an alien hierarchic church, by, itself, declining to hug to its bosom unworthy favors claimed from the community. Put all church property on the tax-list; that is the solution of the problem. For its own sake, for the sake of the tonic to its own life and program, every Protestant body can well afford to press for this reform. As a measure of security for sacred American institutions and ideals the move is obligatory upon all. Delay only makes the necessary step the more difficult. Are our churches brave enough to save their own souls and save our society?

Child Labor and School Attendance

COMPULSORY-SCHOOL-ATTENDANCE laws and anti-child-labor laws represent, so far as legislation can do so, the pull and the push of the process of getting children into surroundings that will be good for them. In spite of the manifold short-comings of our public schools—and the eagerness and indefatigability with which school-people labor for their improvement are their testimony to their belief that there is still room for improvement—it is not possible to point to any other institution or environment in which childhood can be more profitably conserved and developed. In isolated cases a child may be better off at

home than in any available school. There are some homes whose atmosphere is more educative than that of some schools; and there may be some schools whose cultural efficiency is less than that of some factories. There are individual children—a small fraction of one per cent of the total—that would probably thrive best by being let alone to pursue their own interests and to find their own mental nourishment. A cynic may report autobiographically that his education was interrupted at the age of eight by his being sent to school. But when one looks for a general formula which can be applied to all children, there is nothing better than schools.

One important reason why schools are as good as they are, and are better for their purpose than anything else, is that child welfare is not only their ostensible but their actual and bona fide objective. The benevolent gentlemen who never tire of telling us what lovely nurseries of wholesome and happy childhood their cotton-mills are, and how much better off a child is in a nice sanitary mill than in a stuffy school-room, cannot close our eyes to the fact that the school is run for the child while the mill is run for the owner's profit. There are mill-owners who are really benevolent men, and these do the best they can for the children—with due regard to the condition of the market, competition, and the general state of business, without consideration of which their mills presumably could not continue to operate at all. But even the most benevolent of these gentlemen will scarcely claim that the primary concern of himself and his managers and superintendents is to outline and operate a program which will be the best conceivable one for the children. And child-welfare is too important a matter to be merely a by-product of a commercial industry. In the long run, no important interest gets adequate consideration except where it gets primary consideration.

The schools, on the contrary, have no other end in view than the welfare of the children, the development of efficient and cultured personality, the production of character. They may not always succeed; indeed, they often notoriously and grievously fail. But when they fail it is not because they have turned aside to pursue some other objective, but because the skill of educators is not yet adequate to the intricacy of the task, or because other influences which are a part of our so-called civilization have interfered with the influence of the school and nullified it. It is not difficult for critics of the public schools to assert that the system is not wholly free from commercialization. What is worse, they can prove it. Mr. Upton Sinclair, for example, has done so in "The Goslings." There are unholy alliances between aldermen and school boards, between coal-dealers and purchasing agents. School supplies are paid for and never delivered. Repairs are paid for and never made. Sites are purchased because of somebody's influence. The adoption of text-books has provided material for limitless scandal. It is not the work of an enemy of the schools, but of a friend, to reveal such facts, and if the facts are straight they cannot be waved aside because one does not like the tone

of voice in which they are delivered. But while it is true that selfish men not only commercialize their relation to the business of the schools but often commercialize it dishonestly, the school itself as an institution is not commercialized. Its efficiency may be diminished and its cost to the tax-payer increased by such abuses, but the program and the practice of the school is determined not by crooked aldermen or occasional grafting school-boards, but by educational experts whose one aim is the welfare of the pupils.

It is because, with all their imperfections, school is still the best place for children during school hours, that compulsory attendance is justified. Irrate and unintelligent parents arise from time to time to protest against the meddlesome insistence of the truant officer and to ask, as though it were merely a rhetorical question to end the argument, Can I not do as I please with my own child? But it is not a rhetorical question, and the answer is, No. Sometimes the conflict of opinion between the individual and the state develops humorous aspects. The newest Charlie Chaplin comedy is not one of the silver screen, but has to do with the summons of his newly wed sixteen-year-old wife to attend school in accordance with the California compulsory school attendance law. The matter has been arranged, we believe, by a showing that she is studying algebra and other high school subjects with a tutor sixteen hours a week. In the general comment on this episode, algebra and the compulsory school law got rather the worst of it. The joke seemed to be on the truant officer rather than on the wife. There are so many substantial and useful citizens who cannot state the binomial theorem or solve a quadratic equation that it appeared to many to be a pedantic refinement to insist that the wife of the world's most highly paid actor (if he is) should equip herself with knowledge of such doubtful utility. But this is to put the emphasis in the wrong place. The law does not compel learning. No law can compel that, as every school-teacher knows. It merely compels attendance. The child—even if the child is also a wife—must be exposed to the contagion of learning during the susceptible period of youth. Whether or not it takes, is a question beyond the jurisdiction of the court. Lita Grey will not have to pass an examination on algebra; she will merely have to become eighteen years old—which is something that anybody can do once, if given time enough.

In other words, the state insists, both for its own sake and for the child's, that every person shall have certain opportunities; it cannot govern the use that is made of them. And children generally do not have an adequate educational opportunity unless the right of school attendance is guaranteed to them by law. And it can be guaranteed only by a legal prohibition of those things which are the chief hindrances—parental objection or lack of parental action because of parental indifference, cupidity, or stupidity; and gainful occupation during school hours. Theoretically it would be well if federal and state governments could co-operate both in the regulation of child labor and in the enforcement of school attendance, for both the state and the

nation are interested in the outcome. But since the federal government does not maintain public schools it cannot well enforce attendance. It very properly can, if given power by the adoption of the pending amendment, co-operate with the states in the regulation of child labor.

Excess Baggage

A Parable of Safed the Sage

I AND KETURAH we travel now and then. And we have learned some things, among which is this, that it is not well to load ourselves unduly with Excess Baggage. And we beheld this, as we journeyed, that a family rode in a Train with us, and spent the First Half of the Journey trying to account for the Baggage they had brought, and the second half in an effort to distribute equitably among themselves the Baggage when they should arrive. And the burden of their conversation was questions like unto this:

Didst thou bring the Black Bag? Where is it? Art thou sure thou didst put my galoshes in the Brown Bag?

And their arms were not so weary as their Minds. But I and Keturah know that that is not the Best Way to travel.

Now I have known folk whose Journey through life is disquieted and impeded by their Excess Baggage.

There is the Excess Baggage of the Grudge and the Excess Baggage of the Fancied Slight, and the Excess Baggage of Resentment. Beloved, is not the Burden of life heavy enough without these? And how shalt thou stretch out an helping hand to lighten the load of others if thou art hindered with these things?

And why dost thou carry the load of sins that are forgiven, or of fears that are groundless? And why shouldst thou make a Burden of thy Religion? It should be to thee for Wings, and thou makest it a Weight. It should be an Inspiration, and thou makest it an Impediment.

Wherefore lay aside every weight, and the Excess Baggage that doth weary body and soul, and go thou forward Joyously on the Journey of life. For this is the will of the Good God who gave thee this pilgrimage to perform.

Sonnet

WHEN I behold above the greed and strife
Of unsundered lusts, serene, unfurled
The glamor and the glory of the world,
And hear the marching season's drums and fife,
And see again beyond the soot of life
Untarnished loveliness opening dew-pearled
Her rhythmed blossoms, fragrant, colored, curled,
In form and motion palpitating life!

When I see Truth outshining molten lies,
And Love outsceptering hate in all her might,
And Joy surviving where death feeds upon
Our withered boughs—renewed then I arise
Thrilled with the glory of the autumn dawn,
Bathed in the glamor of the winter night!

BRENT DOW ALLINSON.

The Christ Who Lives in Men

By Robert E. Speer

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

SOMETIMES IT IS GIVEN to a man to say it all in just a few words. I read not long since a list of such great sayings in each one of which the man had really gathered up the whole of his life, and through which he has been long remembered. There was Lincoln's word in his Cooper Institute speech, "Let us have faith to believe that right makes might, and in that faith let us to the end dare to do our duty as we understand it." There was the famous saying attributed to Mr. Cleveland, "Public office is a public trust"; and a long list of such great and characterizing words as these. It is one of these words, greater far than any that were on that list, that I speak here. It is the word which one would pick out of all the sayings of Paul as most completely gathering up the fullness of the man's life and bringing home to us the very heart of his conviction and of his message. It is the one word in which more perfectly than in anything else that he ever wrote or, as far as we know, ever said, Paul gathers up the meaning of his new and his real life.

And what a life it was! The names of the great statesmen and merchants and scholars of his time have almost all of them been forgotten. The few that we remember best we remember chiefly because they had some contact with the life of Paul and with the great enterprise which had begun and to which he had consecrated his career. This was his supreme interest, how to live the deepest and most powerful life that he could; how not merely to endure his life, how not merely to accept it, but how to live it at its maximum of meaning and of content and of influence and of power. And to everyone of us in some grave and earnest hour of our lives, the question has come which Paul answers for himself and for every other man, as to what life is, where it springs from, where it is to be wrought out, what the inner secret of it is to be, how we, coming these long generations after, can perhaps be laid hold of by just such principles and powers as laid hold of him, and be enabled to do in our own time, please God, the same necessary work that he did in his.

I.

What we have here first of all is his explanation of where his life came from, the spring and the source of it. "I am crucified with Christ." His life began in death, in death and life with Christ. I suppose all living must begin in some such place as that. "The vine from every living limb," wrote Garibaldi's friend, Ugo Bassi—

The vine from every living limb bleeds wine.
Is it the poorer for that spirit shed?
The drunken and the wanton drink thereof.
Are they the richer for that gift's excess?

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For life's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

Christianity began there. It had to die before it ever lived. It came out of the black shadows, out of a grave where Christ's faith was laid away with his body. Christianity came forth out of death into life and power. "Thou fool," writes Paul in another of his letters, "that which thou sowest is not quickened, except it die." And what is he doing but catching up our Lord's own great word, "Except a corn of wheat fall into the ground and die, it abideth alone"? The life of man has to begin in shadow, the life of power and strength in Christ's death. And we do not need to flinch from the deepest and the most mystical interpretation of all that is contained in that idea of Paul's. Elsewhere he unfolds it. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And this is not to be thought of as a curiosity of exceptional religious experience, as a category of antiquated ideas in which a man who belonged to a different race and a different time cast a religious experience which is to be depersonalized and to be made simply moral for us. This is the real fact about a life of fullness and power and reality to the end of time. It begins in death with Christ to sin, that it may live with him unto righteousness.

And yet this does not mean that one is not prepared to cast the meaning of Paul's words also in real social and ethical terms for our own life now. Being crucified with Christ and taking up out of that death a new life with him must mean for us, if we put it in those terms, that we accept his attitude toward life and fix duty as the highest of all our moral values; that we take up his spirit of mind with regard to our enemies and make forgiveness a fundamental principle of our own hearts; that we hold fast to his faith in the sure triumph of innocence even over wrong and fear; that we cherish his undying hope of the possibility of a better world even against the background of murder and of crime. When Paul says that he died with Christ and came out through that deep experience to the living of a new and powerful life, he meant things like these as realities in his daily relationships with men. The

cross was the mark of the beginning of that new and real life.

There is a story of a company of men who had been gathered in the earliest days of our participation in the war. The whole group could not be sent over to the other side at once, and every man was eager to go; at last they decided that they would put a lot of papers in a hat, one for every man, and they would put crosses on as many papers as there were men who might be sent, and every man who drew a paper with a cross on it was to be allowed to go. When it was all over one lad who belonged to the group wrote home to his father, "Father, if I ever prayed in my life, I prayed today that I might draw a cross." He wanted the life that bore that symbol and mark and all that it opened up in the possibility of service and of sacrifice. Do we want to find our way into a life that can do in our time what Paul's life did in his, that can leave its deathless scar on the soul of humanity as Paul's life left his, his healing scar? Well, here is the beginning and the foundation of it all for us as for him. "I am crucified with Christ: nevertheless I live."

II.

Paul goes on next to tell us where this life of his was to be lived, the area and sphere in which the great battle was to be waged and the great work was to be done. Not in any quiet islands of the blest elsewhere than here, not in some far-distant heavenly age with another environment from that in which men actually live in our real world. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . . the life which I now live *in the flesh*."

We have been asking ourselves these last few years over and over again whether, after all, Christianity is a practical thing; I mean, the original idea of Christianity, or whether it has not to be vacated in some way, some of its old ideals toned down, some of its old demands reduced, some of its old ideals bedimmed. Can Christianity be lived, we ask, here and now in this meat of our body, in the midst of all this maelstrom of evil that whirls us around by day and by night? Can Christianity be lived?

That is exactly Paul's ideal about his life. "The life which I now live *in the flesh*." It is the glory of the human body and it is the glory of Christianity that Christianity can be lived inside a man's flesh, that there are no passions here that are right that cannot be purified and consecrated, and that anything that cannot be so transformed does not belong in the man. Paul lived his life, this great life of his, full and complete, deficient in nothing, not truncated, not constricted, but abounding, Paul lived this life in the flesh.

It was to make the divine life possible in the flesh that Christ himself was incarnate, to demonstrate to men the possibility that the godlike character might be realized in bone and blood and sinew and gristle and flesh, and that today it is possible for men to live this life, the high, complete, full life in their flesh. And of course this means more than the mere flesh and blood, meat and bone interpretation of it. It means the whole range of our human relationships; that inside the family, in all our actual living relationships from which we cannot escape, Christ must

be supreme, and the life of Christ be lived; that Christ is to be our life in the flesh of all human experience and all human need and all human activity. And not in these narrower ranges only; but across the width of all the life of man.

Professor Lang, of the University of Alabama, tells of an experience that he counted one of the most singular in his life, which happened when he was a graduate student in the University of Edinburgh some years ago. He had gone to McEwen Hall to hear Mr. Balfour deliver an address on the moral values which unite the nations. It was a wonderful address. As Professor Lang looked across at the audience to see the effect of it on those who listened, he saw opposite him in the gallery a Japanese student leaning over the gallery and drinking in every word. And when Mr. Balfour had ended naming the moral values which he conceived bound the nations together, or were at last to accomplish the unity of man, there was an instant of appreciative silence over all that great hall, and in that moment of silence the Japanese student stood up and leaning over the balcony said, "But, Mr. Balfour, what about Jesus Christ?" He had spoken of the moral values that unite the nations and left out the only value that can unite them; the only undying, valid bond, the only power by which at last the whole life of the world is to be made harmonious and complete.

"The life which I now live," says Paul—and he is embodying in himself the whole collective Christian experience; for this that he went through was only the thing that all Christian men and women to the end of time were to go through—"the life which we . . . live *in the flesh* we live by the faith of the Son of God." We live it not elsewhere, not far away, not in some other stage of social progress to which some day we may come. We may live it in the flesh, the only flesh we know, the life that is here, that is today.

III.

But men ask themselves, "How can we live this life, accepting Paul's account of where it comes from and of where it is to be experienced? We know enough from our own lives, of the difficulty of realizing any such great achievements as these on the battleground of our experience. Can it be?" Men say that for them it cannot be. They know it cannot, for they have tried, and again and again have been beaten down on this very field. Well, Paul goes on to tell us the secret and the power of this absolutely unlimited and invincible life: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

One great weakness of our Christian life today in our colleges and outside of our colleges is that we have thinned it out; we have crowded out the miracle and the magic and the supernatural of it. We have made it just a veneer, a moral purpose or an admiration; and we have lost those great dynamic energies by which alone the thing can ever really be. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

I do not mean to say that the thing can be explained. Life cannot be explained. It runs far deeper than our understanding of it. But there are some things about it that Paul intimates here which make the mystery after all not so dark and impenetrable. How was it that Christ could

do this in him? For one thing, by the obvious and experienced principle of our multiple personalities. Paul does not balk at it at all. We think that ideas like the subliminal self are modern discoveries. But Paul knew long ago of these layers of a man that make up the man, of the conflict between these different levels of his life and the secret that one possessed of coming down through the upper levels to deep buried potentialities. How many I's and me's are there here? "I am crucified with Christ;" what "I" is that? "Nevertheless I live;" is that the same "I" that was crucified? "Yet not I;" what "I" is that? "But Christ liveth in me;" what "me" is that? "And the life which I now live;" is that the old "I" before the crucifixion or the new "I" after rising again, the "I" in his own energies and ambitions, or the "I" permeated with the indwelling Christ? "The life which I now live in the flesh I live by the faith of the Son of God, who loved me"—what "me" is that?—"and gave himself for me."

Paul knows perfectly well what we know, that every man of us is half a dozen men, this man and that man and the other. And the wonder of Christ's insight into personality has always been that he does not confuse, as we do even in our self-judgment, these multiple men, but can make his way among them until he finds the last and the least soiled of them all, the man in whom there is most of the undeveloped power, the man who has lost least of that great birthright of kinship with him in whose image we were first of all made; and Christ uncovers that and washes it in his own blood and breathes confidence into it and strips away all the shackles of the sins that so easily beset it, and sets that inner best man free.

And not by the principle of the multiple personality only does Christ work, but by the principle of the real and the ever repeated resurrection as well. We remember what Donald Hankey said in those last hours which he had with his men just before the great hour came, as he walked up and down the trenches while they waited and spoke to them one by one and in little groups: "Boys, we are going over the top tomorrow. Remember if you are wounded, it's blighty; if you are killed, it's the resurrection." Through Christ it was a legitimate inspiration to work with in that black hour. But the resurrection is not a principle that comes in the last and ultimate moment alone; the resurrection is a principle of life every hour of every day. It is the power available in men that knows no moral limits whatsoever, the power that God put forth when he raised Jesus Christ from the dead, the power by which in conquering death our Lord showed that there was not anything that he could not conquer.

There is that evil habit that comes when the light has gone out and you lie alone. You know its face well; and you have always said when you saw it come, "Here comes my enemy that is too strong for me." Yes, but not for the power of the resurrection, the power that is adequate to deal with any foe, the power that is strong enough to nerve a man for any sacrifice, the power that is mighty enough to life any load and break the very bars of death.

There is many a man to whom life is just a half thing. The vast deeps have not been cut open for him. Sin seems to be a venial affair. The great moral realities have never burst on him as they burst that day in one blinding vision

upon Paul on the highway. Well, the power of the resurrection is adequate in the life of every one of us today to lift us out of all this half living, out of all these partial visions, out of all these toned-down fellowships, out of all these abstentions from the sufficient power of God. The power of the resurrection is adequate to lift us out of all this and to tear these lives of ours open for the coming in of the energies that are in Christ.

IV.

There is one more thing that Paul tells us here: not alone about the spring and the power of this great life, not alone about the area and the sphere in which it can be lived, not alone the secret and the power of it, but he is laying bare here also the method and the process of it. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We may take this legitimately in two different senses, I suppose. "I live it," says Paul, "by the faith of the Son of God;" by the same kind of faith that he had, by the principle of life and relationship with the unseen that controlled him; "I live my new life by that faith." It would mean a new world if we would begin to live our lives that way, by Jesus Christ's faith in God as his Father Almighty, in goodness at the heart of everything, at the back of the tragedies of life, at the back of the moral disciplines both of the individual and the nation, by Jesus Christ's faith in God as the heart of love at the very center of all the life and experience of man, by his faith in humanity.

One can name men and women all over our land to whom that faith is an utterly strange thing today. They do not believe in humanity as Christ believed in it, although they have far more reason for believing in it than he did. "He came unto his own, and his own received him not." He took on human flesh, and human flesh crucified him. The very mankind that he came to save demonstrated that it was not worth his saving, and he still believed in it. If we had Christ's faith in mankind today we would not balk at the little things that are proposed for the making of a new world—if we had his faith in possibility. "All things are possible," said he in a day of moral penury, of national insularity, when the whole world was dead in lust and evil. Even in that day all things were possible to them that believed. What ought not to be possible in a day like this to men who believe that there is nothing that ought to be that cannot be, "by the faith of the Son of God"!

Or there is the other meaning. We find it in Moffatt's translation of this passage. "The life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me," by vital personal relationship with Christ, by the loving trust that sees in him grace beyond all my deserving, a patience that my sin and moral indifference might well have outworn but have not.

I thought His love would weaken
As more and more He knew me.
But it burneth like a beacon,
And its light and heat go through me;
And I ever hear Him say,
As He comes along His way,—
'Wand'ring soul, O do come near Me;
My sheep should never fear Me;
I am the Shepherd true,
I am the Shepherd true.'

His was a love strong enough to wear down our love of the things that he hates, and to make us willing to bring our lives in complete surrender to him, that his fulfilling and enriching hands may make us complete and like himself.

I know well how imperfectly this draws out what Paul was trying to get into words. But I know that even this imperfect way of putting it cannot hide the truth that is here, and that this is a truth that we are needing today, in order that we may experience again just what the gospel of Jesus Christ is. Christ is not simply a beautiful figure for us to admire across nineteen hundred years. The gospel is not a mere wholesome moral teaching, part of which we accept, the rest of which we reject because it is now too hard to live by. The gospel is a great deal more than that. The gospel is the living God confronting men's lives today in the record of what Jesus Christ was and did and in the reality of all of this still as a permanent and ever continuing work inside the souls of men, and calling us in our lives to leave what is only partial or out on the skirts of spiritual reality, and to come in to share Christ's death, and then to go out to live his life.

I remember coming down on a railroad train many years

ago from Eaglesmere with a crowd of railroad men who had been there for a summer Bible conference. We rode in some open freight cars on the old primitive railroad which was all there was then, and which has not been much improved since. As we sat on the boards laid across the open cars, the men were telling about their experiences. There was one man, who had drunk the cup down to the very lees of it, and they had been bitter. And then the Voice had called him, and he had risen up to a new career. He was an old, gnarled veteran of the civil war. And he was telling us about his experience and he said: "It all last all came down to this with me. I sat down one day in the midst of my sin, with the Saviour near making his offer, and I closed with it, and I rose up in his strength and power. He died my death for me that I might live his life for him." He died for us to all our sin of imagination and of desire and of deed; and he rose for us that we might live with him today the new life of cleanness and of joy and of power and of victory. Yes, and what is equally wonderful, we died in his death with him that he might live his life and our life in us. This is the gospel of reality. This is the reality of the gospel.

My Grandfather's Faith

By John A. McAfee

A FATHER IN ISRAEL has just left my study. He has been proclaiming in Presbyterian pulpits the unsearchable riches of God a decade longer than I have been living. I never saw or heard of him until he came in ten minutes ago. Our conversation was very brief. Yet in that brief conversation he manifested a concern about my faith and the burden of my message. Possibly he had been told that I needed attention. It may be that the rumor had reached him that by some I am classed as a modernist.

He asked me this question: "Do you believe the things your grandfather did?" It is not the first time that such a question has been put, that there has been the subtle attempt to frighten me by the theological ghost of my grandfather. It is an unfair question. That worthy divine passed to his reward several years before the close of the last century. At that time I was more interested in toys than in theology. I have not the slightest memory of him and he left no treatise on theology. How do I know what he believed? So, how can I know whether or not I believe in the things he did? Yet, I do know, to some extent at least, what he believed, and I know I do not believe many of those things. My answer to the question put to me a few minutes ago was: "No, I do not believe many of the things my grandfather did. I believe the things my grandfather would believe if he were on this earth today." To my friend the answer seemed entirely unsatisfactory. I believe it will stand investigation.

My grandfather was the child of his time, and I am the child of mine. As Lowell put it, "Every man is the prisoner of his own date." In some lines he forged ahead and came out from the crowd. In educational matters he had a vision that in his day had come to no others. Yet, in most matters,

and I doubt not in theology, he took things very much as he found them. I am quite sure that he was an ardent and thoroughgoing Calvinist, and that he held tenaciously to the verbal inerrancy of the Bible. I doubt not that matters of history and science were required to square with Biblical accounts or be rejected. These were the conceptions he found round about him, and them he accepted. Now, if suddenly he were dropped down into the midst of a theological discussion today he would doubtless be troubled and distressed. Not long since in a group of ministers I expressed my views on some subject, as I am entirely too free to do. One of my fellow ministers, one whose mind had been closed when my grandfather was still a member of the church militant, said when I had taken my seat: "If your grandfather heard you say that he would turn over in his grave." Certainly, if, after the more than thirty years intervening since his death and with no knowledge of the progress of thought in these years, he were to come back and to hear certain views he would be perplexed, to say the least. Would he be any more disconcerted than if, for instance, he passed along the street of our town with me and we heard from the door of a store a voice and, in response to his question, I informed him that the voice was that of a man talking in New York.

It is equally unfair to my grandfather and to me to suggest that I ought to believe the things he did. And now he sees things as they are, no longer seeing through a glass darkly, I doubt not that he approves of those things in which his grandson believes. But my visitor told me that he believed the things even as did my grandfather. Think of it! No advance in thirty years! And worse, no desire to advance! I was reminded of a sentence in Dr. Leighton's

recent book, "Religion and the Mind of Today." The sentence runs like this: "The most hopelessly irreligious attitude is that of completely smug satisfaction." I am inclined to agree with the sentiment. Smug satisfaction is irreligious, even if it be satisfaction with one's theology or even with one's religion, or understanding of religion.

HAMPERED BY FEAR

It is a false fear that hampers and hinders us. Last week one of my fellow ministers in the state of Kansas told me that one day into his study there came the pastor of one of the largest and strongest churches in the synod. This visitor saw there on my friend's desk some books giving a modern interpretation of Christianity. To the surprise of the owner of the books this pastor said: "What! Are you reading those books?" When my friend answered that he certainly was, this pastor replied that he dared not reach such books lest they should rob him of his faith. Such a statement from the pastor of one of the outstanding Presbyterian churches in the state of Kansas! This man feared lest he should not be true to the faith of his fathers. So long have we sung those fine lines, "Change and decay in all around I see," that we have come to look upon change as always decay, when just as well it may be wholesome growth.

It was with pathos that one of our great churchmen recently told an incident of two of our leading business men who had seen much of the world and who were looked up to by men everywhere. Each acknowledged to the other that he had returned to the religion taught at his mother's knee. Quite evidently the story met with the hearty approval of those present. You could feel the approval in the very atmosphere of the gathering. If the speaker meant to the ideals inculcated at mother's knee well and good, but such he did not mean. It is as wicked as it is silly for a grown man to return to conceptions of things learned as a boy. He can do it only as he shuts his eyes to the great facts of life round about him. To return to childish conceptions is not a sign of a strong faith but of a weak faith. Would to God that all of us could with Paul put away childish things! Someone has spoken of "faith in long trousers." I would not be true to my mother were I to return to the conceptions taught at her knee. This is so for two reasons. First, because were she today to try to teach me as a man it would be with different conceptions than she taught me as a child; second, because the conceptions that were so important to her a quarter of a century ago are many of them now not so important.

There are a few more misleading lines than those so often quoted with approval:

I remember, I remember
The fir trees dark and high
I used to think their slender tops
Were close against the sky;
It was a childish ignorance
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

How silly! Are you farther off from heaven since you have learned that heaven is not a physical place just beyond the treetops? Have you not gained inestimably, and is your joy not greater, and is heaven not infinitely nearer since you

have come to a higher and finer conception? Just so it is with the other conceptions which we have outgrown. If we have not grown out from them into higher and better and more Christian conceptions ours only is the blame.

For us who believe with Professor Rauschenbusch that "if theology stops growing or is unable to adjust itself to its modern environment and to meet present tasks, it will die," there is, however, a timely warning in the words of Dr. Fosdick in his Yale lectures: "Many of us who call ourselves liberal are not liberal; we are narrow rather, with the most fatal bigotry of all: we can understand nothing except contemporary thought." As another has put it, many are but provincial in time. We are but modern Zopharites and need to have Job say to us in his cutting words: "No doubt but ye are the people, and wisdom shall die with you."

Do I believe the things my grandfather did? I do not! I do believe the things my grandfather would were he alive today. Is my faith essentially different from that of my grandfather? It is not! Many things he saw as essentials I see as non-essentials. Yet, I believe, as he did, in the great inclusive, all-wise and all-loving purposes of God revealed in Jesus Christ. To those purposes I dedicate my life, as he did his.

Let us be done with the pagan idea of trying to frighten young men with the ghosts of their grandfathers! Steadfastly do I refuse to be stampeded or greatly influenced thereby. Not to all the theories, nor to all the conceptions, but to the faith of our fathers I will be true till death.

Sanctuary

By Arthur B. Rhinow

I—COME IN and be my guest in the palace of my soul.

Friend—Ah, this is wonderful. I had not dreamt of glory such as this within you.

I—These galleries are untold ages old.

Friend—These arches seem to touch the infinite.—
And all these spirits moving to and fro!

I—I do not know them all. Some are so strange to me.

Friend—There are a thousand chambers in the shadows over there.

I—Oh, yes. I see. I never knew that they were there.

Friend—I fain would reach the heart of this great labyrinth.

I—Come with me then.—A little farther still.—Here, now. This chamber is the heart.

Friend—This is the heart?—How small!—Oh, no! How large!—Great God!—Unfathomable depths!

I—Go in.

Friend—Go in? I can't.

I—You can't? Why, just go in. There is no flaming sword to guard the door.

Friend—Much more than flaming sword. This is your own, your very own. This is beyond my reach.

I—Beyond your reach? My dearest friend?

Friend—No friend could enter there, nor foe could reach you there. This place is holy ground.

I—I see. Just God and I.

A Newspaper Talks to Americans

SHORTLY BEFORE CHRISTMAS a newspaper that admits it is "the world's greatest"—the Chicago Tribune—printed in a single issue two long editorials that gave expression to a philosophy now for the first time being seriously pressed on the attention of the American public. The Christian Century reprinted the editorials in full. A general invitation was extended to our readers to make such response to the ideas there presented as they might feel like making. As expected, manuscripts have come pouring in, inspired by the words of the Tribune. On the opposite page, and the two pages following, some of these replies are printed. To recall the content of the Tribune editorials we once more print their essential parts.

Guinea Pigs, Pacifists, Christmas Trees, Quietists, Spring Lambs, Life and Angle Worms

GUINEA PIGS are bred chiefly to aid the human race in escaping the tortures which nature prepares for it. They are given diseases and studied in ways which cannot be tender to their feelings. Probably the human race owes them a monument and a memorial day. Possibly humanity is not worthy of the sacrifices of a lowly animal, but it is not ready to admit that, and it requires sacrifices here and sacrifices there in order that it may attain a higher, wiser, and better protected life.

There is a growing protest against the use of Christmas trees for children. . . . The protest, as it gets any rational definition, concerns itself with conservation of timber. . . . We have an idea that back of the seemingly rational background of the protest there is another and in this country a deeper reason. Something is being cut down to give pleasure to people. Force is being used to decorate a holiday for children. The ladies who object to this do not object to the cutting of the wood which goes into their furniture, dance floors, houses, etc., not even to the cutting required to produce the papers and magazines. All the Christmas trees of the country might not furnish the Sunday run of a newspaper. . . .

In only three states is it lawful to use pigeons in trap shooting. So far as we are concerned these three states may prohibit it. Clay pigeons will do. But the people who cannot tolerate the idea of a pigeon leaving a trap to be shot by a marksman do not object to the process by which a squab is stuffed with food and then killed right out of its mother's nest. In the one case it is recreation and in the other case a dainty dish, if you like squab, as most people do. . . .

In all this, and particulars could be multiplied, there is a revelation of negation of life, of quietism, pacifism, and feminism. Nature is a thing of claws and fangs. Life lives on life, and the wild outdoors in which people take sanctuary from the cruelties of human life is a slaughter house, in which there can be no remitting of the hunt. If an angle worm has a viewpoint, a robin is the same monster to it that the cat, owl, or hawk is to the robin. . . .

Destruction is as much a part of life as creation, and man, for his own purposes, is the kindest destroyer, protecting until such time as he takes and uses. To the quietist and pacifist and feminist these forces are terrible, and there is shrinking from them. . . .

To our notion, if a nation goes shrinking from all the realities of life, it will soon be unfit to meet them. It will not eliminate them. They will run it down. They will take the shape of a hard riding, hard punching, fox hunting breed, which may have character, good manners, and frequently kind thoughts and considerable amiability, but which will find it convenient to take

the lands of a breed which runs to a dark closet every time it hears a clap of thunder.

There is no use arguing against the quietists and pacifists and feminists. We'll give that up as futile, but as a counter agent we'll promote football and sports generally, boy scouts and organizations which try for character, hardihood, and common sense. It would be an insane place if all the energy and vitality were possessed by the one hand gunmen, who already in this country have the citizenship dancing on the sidewalk for their own amusement.

Our trend towards negation may be traced to the growth of feminism, which is inherently creative and protective. The feminist instinct is to ward off destruction and to hate its causes, but the watch and ward is not safely put in the hands of male quietists who would be found under the bed after the first knock on the door.

If Morgan Marches into Mexico

J. P. MORGAN is said to be about to put a loan in Mexico large enough to meet every government need and all needs of national development. That may not be true. It may be true in part, but not in all. If it should be all true a civilization might be created south of us. Then we'd touch the twentieth century across the Rio Grande and not the fifteenth or sixteenth.

Many of our forward looking friends of man will have tremors in the spine if Mr. Morgan does this. To them it will be imperialistic capitalism. It might impose prosperity, order, security and modern life on a helpless people. They have been protected against all that so far and so long as our forward looking friends have their way the protection will continue.

Morgan's money might build sewers, roads, electric power stations, railroads, and irrigation works. It might open wells and mines. It might raise crops and fatten stock. It might produce sanitation, hygiene, and pay a large force of rurales who would keep order even in the mountains. . . . Soon there would be one level of civilization from the canal to the north pole. It might be a wicked achievement, but if so then we are making a mistake in not reproducing Mexican conditions up here.

Mr. Morgan's money would be the money of American investors. Foreign money has made some trouble in the weaker American states and it has threatened to make a great deal. When the foreigners put their money in such a state they want it back or its equivalent and their governments believe they are entitled to it. We object when a foreign squadron appears in a port south of us and starts its ammunition hoists working. The safe thing is to cause development with American money. . . .

The loan might do the work. The Mexicans might be scrupulous in regard to their obligations, intelligent in using the money and friendly to the country which had given them the lift to prosperity and order. Then that job would be done and everybody ought to be happy about it.

If nothing like this happened and if Mr. Morgan were told to go jump off Brooklyn bridge for his money then the United States could and should say: "See here, this won't do." It is better to do it with dollars than with doughboys, but one way or the other. That, probably, would be a perfect example of capitalistic imperialism, first sending in the dollar and then the soldier, but even that picture so black to the altruist seems to us to contain a brighter promise of dawn than any which has been offered yet.

In either case we'd soon have the Mexican driving his Ford over a good road to jazz at a barn dance or to see a movie at the village house or to have a dentist look at his teeth or have a surgeon take out his kid's tonsils. Or he'd be sitting at home in a house of good plumbing on a clean street, getting W-G-N on the radio.

Americans Talk to a Newspaper

Nietzsche, Editor-in-Chief

YES, NIETZSCHE has become editor-in-chief of the Tribune. When the Yanks stopped him at Belleau Wood, they little dreamed that he would soon be resuming operations in Chicago. It is another case of the conquered imposing his culture upon the conqueror. And, really, his game has improved. In the days of his flesh Nietzsche was far from being a perfect Nietzschean. He was ever too much the artist to personify with any great success the coarse, brute type he idealized. On this score his reincarnation in the Tribune leaves nothing to be desired. An innate refinement kept the historic Nietzsche from becoming the perfect savage of his dreams. The Tribune labors under no such disadvantage.

How did Nietzsche come to land his job with the Tribune? You will have to ask the owners. The policy of the Tribune is entirely a matter of personal equation. The Tribune is the creature of the two gentlemen who hold the majority of its stock, the cousins McCormick and Patterson. If any one is acquainted with the history of these men's minds, he will be able to tell us why Nietzsche was hired.

Heredity may enter into the equation. It is worthy of note that not only can the two aforementioned cousins agree on Nietzsche as their mouthpiece, but also another cousin, the outgoing United States senator, is Nietzsche's ardent disciple, as he has shown by the scornful and callous terms in which he has rejected the idea that American should play the role of a Good Samaritan to a needy humanity. With three cousins all in the grip of the same weird complex, a stranger cannot but wonder if heredity has been up to some trick.

Training may also have been a factor. Religious education seems to find particularly rough sledding with rich men's sons. The Loeb-Leopold scandal is a case in point. Those charming persons would not lose much sleep, either, over the torturing of guinea pigs.

Personally, I cannot regard the Tribune as an unmixing evil. The Tribune must, I think, be credited with a certain honesty. I do not mean that it is troubled by any scruples in its handling of the news, but at least it does reveal its editorial bias with perfect frankness. There is a deal of American chauvinism which masks its essential paganism behind a smug pretension to Christianity of a sort. The Tribune is ever the brazen pagan—the hardest of the hard-boiled, and proud of it! Perhaps we ought to be grateful that it is so. The smug chauvinists befooled the issue; the Tribune with its candid Nietzscheanism has dragged the issue into the light of day, where the ideals of Christ fight to better advantage.

Also, some of us preachers value the Tribune because we belong to the company of old-fashioned souls who require a devil for their salvation. We require some personification of evil to rail against, some handy anti-Christ to serve as a target for our destructive energies. The devil which Luther used as a target does not intrigue us. The Tribune, however, fills the bill. It is tangible. It is always in the

wrong. Its depravities are new every morning. What an ideal adversary! We do not throw ink-bottles at it—nothing so crude and wasteful as that! We save our ink for our fountain-pens, and write our wrath against it into our sermons.

Now, we are all agreed, I take it, that it is a sacred duty and privilege to make a target of the Tribune. But there is a further question: should we make it the target of a bitter, sober invective or of a merry irony? Personally, I favor poking fun at the Tribune. It was by poking fun at the monastic system that the sly Erasmus undermined Rome's prestige and, in the words of a contemporary wit, laid the egg which Luther hatched. It was by poking fun at the stupid cruelties which tainted church and state in his day that Voltaire laid the fuse which led to that blinding explosion, the French Revolution. Derision is a deadly weapon. I am convinced that a judicious employment of it can destroy such influence as the Tribune wields with thoughtful people. Let every good wit who deems it worth his while come forward and badger the rich cousins and their Prussian editor-in-chief by mockery which will set the world laughing at their tawdry spread-eagleism, and I trow their ruin will be speedily compassed.

Perhaps one would take the Tribune more seriously if it were more plausible. Here it is with its silly motto, "Right or wrong, our country," and yet it is not even for its country's constitution right or wrong, as witness its nasty attacks on the eighteenth amendment! Here it is with its long-winded ravings against the bolsheviks, whose materialistic unidealism is of at least no lower spiritual caliber than its own! The Tribune is so obvious. Its inconsistencies are so patent that one would be bored to attack them with a straight face.

I cannot believe that the Tribune reflects the animus of any considerable section of our people. It is an isolated phenomenon; a dull variation upon Hearst; of interest, no doubt, to the student of abnormal psychology, but quite incapable of shaping the policy of America. President Coolidge has recently rebuked the jingoism of it and its kind, although without naming names. Its editorials have small influence even in its native state; everyone knows that Governor Small was renominated in the Republican primaries last spring because of the Tribune's opposition. The Tribune is not trusted; it is not followed. One values the Gumps, and Nietzsche, furiously waving an American flag, makes another excellent comic. But one does not form one's convictions from the comics.

Meanwhile, however, what of the attitude of certain church leaders of Chicago? If memory serves, Colonel Robert McCormick was invited to address the Church Advertising Conference which was held in Chicago in the fall of 1923 on the subject, "Ideals of Journalism." He was unable to be present, but did speak at the 1924 conference. What in the name of heaven have the churches of Christ to learn from Colonel McCormick as to ideals in any field whatever? It is a good thing The Christian Century has brought up the matter of the Tribune's Nietzscheanism. I always thought that some of our ecclesiastical advertising

geniuses stood badly in need of education in the fundamentals of the Christian ethic.

Yes, the situation has its serious aspects after all. We should make it an object of prayer. Pray for Chicago, with no choice in the way of a morning newspaper save Mr. Nietzsche's and Mr. Hearst's—and it the second city of the land! Pray for the poor devils who must draw cartoons and write editorials which please the cousins! And—the cousins? Yes, pray for them too! Pray that they may learn the greatness of gentleness and the meaning of shame!

Presbyterian church,
Crawfordsville, Ind.

M. V. OGCEL.

Corsica and Galilee

“WHAT IS HAPPENING in the soul of the newspaper that it can print such words” as the Tribune editorials? Nothing except the logical development of carrying for years, in its heart and thinking, its editorial motto: “My country; in her relations with other nations may she always be right, but my country, right or wrong.” (This is quoted from memory, for I have not seen it for a long time, and may not be exact.) The fruits of exalting anything above right are evident. The result in the soul of the newspaper is that “Corsica has conquered Galilee.”

In the same issue of *The Christian Century* in which the editorials appear, there is another statement of the opposing philosophies. Sherwood Eddy, quoting a friend, writes, “It came to me this week that in all less serious situations I could trust to God’s love and goodness, his refusal to work by any means that love could not use, but that in this most serious of all my problematic situations I had to admit that God was not equal to the situation and that an army was my ultimate line of spiritual entrenchment. I suddenly faced the fact that it was an atheistic denial of the power and love of God.”

Here is the antithesis. It is evident in the Tribune editorial statement: “To our notion, if a nation goes shrinking from all the realities of life, it will soon be unfit to meet them. It will not eliminate them. They will take the shape of a hard riding, hard punching, fox hunting breed, which may have character, good manners, and frequently kind thoughts and considerable amiability, but which will find it convenient to take the lands of a breed which runs to a dark closet every time it hears a clap of thunder.”

To the Tribune writer, all the realities of life may be summed up in the word force. For him, spiritual realities have no existence, altruism and love are non-realities. Those who with Jesus sum up life, for nations as well as individuals, in love for our God and our neighbors, have no “character, or hardihood, or common sense.” Let the lives of the missionary heroes, and countless other Christians, confute this reasoning and classification.

Perhaps the “atheistic denial of the power and love of God” is seen even more clearly in the second editorial. “It is better to do it with dollars than doughboys, but one way or the other. That probably would be a perfect example of capitalistic imperialism, first sending the dollar and then the soldier, but even that picture so black to the altruist seems to us to contain a brighter promise of dawn than any which has been offered yet.” If the United States

had used the opportunities that have been afforded of being a neighbor to Mexico, if we had shown the same spirit that was manifested in the return of the Boxer indemnity to China, or in the help given to the earthquake sufferers in Japan, if this had been our constant attitude to Mexico, there would have been no need for any American to fear the fate of Mrs. Rosalie Evans.

The philosophy of brotherhood, of neighborliness, of being our brother’s brother, not his keeper, the philosophy of Jesus, is the only philosophy that can make the world bearable or livable, and it is because there is so much of it among us that the world is as good as it is. The other philosophy is that of “Every man for himself, every nation for itself, and the devil take the hindmost.” If, however, every man and nation were to practise that philosophy, the devil would get all of us, not the hindmost alone. Destruction would not be “a part of life,” but all of it. How any paper or people can adopt and promulgate such a philosophy is a difficult question, but when it does, “Corsica has conquered Galilee” in its case.

Fayette, Mo.

C. S. RENNISON.

An Excellent Description of Hell

SO MANY THINGS are wrong in these two editorials that to deal with them adequately would require a whole book. I shall confine myself to three criticisms:

The most obvious defect in these editorials is an abysmal confusion of thought. The two editorials contradict each other. The first editorial pleads for a state of society which would be characterized by the light hearted slaughter of animals, the ruthless destruction of our natural resources, a return to the cruel competition for survival which prevailed in the primitive ages, and the glorification of tribal warfare with its attendant horrors. In short, the editorial is pleading for such a state of society as we may find in Mexico today. The second editorial proposes to use the Morgan money and the United States army to reduce Mexico to a condition of tameness and peaceableness where the only excitement would be found in going to the movies or to the dentist—a glorious paradise for feminists, quietists, and pacifists. Not even the *soi-disant* “world’s greatest newspaper” can have it both ways. We would suggest that the Chicago Tribune ought to unify its editorial department. A house divided against itself cannot stand.

My second criticism would be that the world’s greatest newspaper, in so far as it stands for anything that you can lay your finger on, seems to be advocating the gospel of sheer materialism. The first editorial strives to convince its readers that anything is justifiable for the sake of human pleasure; the second that any number of American young men should be sacrificed if it will result in a few American millionaires becoming a little richer. Pleasure and wealth are the supreme ends of life, according to the Tribune. It is not the will of God that counts, but the will of the flesh and the will of man. It is mammon, and not God, that we are called upon to serve and to worship.

My final criticism is that this influential newspaper is using its vast resources to inculcate the type of godless paganism which is becoming the religion of so large a number of Americans today. The aim of this religion is physi-

cal well-being, and it takes no account of the spiritual needs of the human soul. May God and the blessed saints deliver us from the sort of paradise pictured in the last paragraph of the editorial, "If Morgan Marches Into Mexico": "We'd soon have the Mexican driving his Ford over a good road to jazz at a barn dance or to see a movie at the village house or to have a dentist look at his teeth or have a surgeon take out his kid's tonsils. Or he'd be sitting at home in a house of good plumbing on a clean street, getting W. G. N. on the radio." I have never seen, outside the pages of the New Testament, a better description of hell.

SELDEN PEABODY DELANY.

Church of St. Mary the Virgin,
New York City.

Claws, Fangs, Mexicans, and Editors

THE CHRISTIAN CENTURY has issued a timely invitation for a public consultation over the functional disorders of an editorial in the Chicago Tribune on December 14. Being a zoologist, I am more accustomed to post-mortems than to clinics. The subject, however, seems to be lusty, though malformed. We may therefore proceed to an x-ray examination. Such a procedure will be easy because there is not much solid matter in the specimen.

The editorial armchair does not appear to be an advantageous position from which to survey animate creation. Competition and combat are prominent phenomena in nature. It is true that plants compete with one another for food, water, and a "place in the sun;" true that individuals with low natural immunity to disease are likely to die early; true also that the slow or unwary deer may fall prey to the wolf. But this is only one side of the case. There is another, and more important, aspect of life which the editor ignores. Green plants have no fangs and they suck no blood; they are sustained by the energy from sunlight, plus carbon dioxide from the air, and water and salts from the soil. Herbivorous animals eat leaves and stems, but usually the green plant is not destroyed thereby. The plant, without losing its life, often gives of its substance to others.

Ignoring, for brevity, the mutually beneficial commensal and symbiotic associations among the lower animals, let us consider briefly the gregarious and communal relations among animals of the same species. Gregarious animals are those which proffer to other individuals of the same species "mutual aid with no division of labor other than leadership" (Lull). A communal species is one which manifests "division of labor and sometimes physical differentiation." Consider the gregarious forms first. Even the ferocious gray-wolf forms temporary packs, apparently for mutual assistance in gathering food. Skunks, strangely, are said to show a limited amount of gregariousness. Raccoons and little brown bats manifest sociability toward others of the species. Among rodents the Drummond vole, muskrat, and common chipmunk are gregarious, while the social habits of the beaver are famous. One needs only to mention the shoals or schools of mackerel, herring, cod, squids, etc., the gregarious habits of whales and seals, and the herds of bison, elephants, oryx, zebras, the ox, and the like, to see that peaceful and cooperative association among vertebrates is an exceedingly common thing.

The mutual aid principle is shown to a marvelous degree in the communal relationships of some insects. Termites, those pests of the tropics, comprise in general four structurally different types of individuals: workers to do the work, soldiers to defend the colony, and winged males and females to propagate the species. The wonderful community life of the honey bee needs to be only mentioned. Molest a wasps' nest and you will experience a practical lesson in cooperative effort on the part of these animals. The communal life of ants, of which there are no less than two thousand species, is remarkably developed. The foraging ants move in great armies in search of food. Slaveholding ant colonies use the labor of workers of other species. Herding ants utilize the secretions from captive aphids. Harvester ant colonies gather and store seeds for food. Many other instances of cooperative effort among the members of a species might be cited.

Subhuman animate nature, therefore, presents two general aspects instead of one. There is the "claw and fang" side to be sure, but the cooperative aspect is of equal, if not greater, importance.

Similar facts hold for mankind. Nature doubtless still weeds out to some extent the constitutionally defective, in spite of the efforts of medical science. We inevitably compete with one another; the inherently ablest man has the best chance in the race for power, wealth, influence, and position. But on the other hand man is by nature a social being—as naturally so as the honey bee. The crowning glory of man is the fact that human love and intelligence can lift cooperative effort high above the level of mere instinctive action. The editor's philosophy would make man worse than some of the lower animals.

The discussion of J. P. Morgan's alleged prospective march into Mexico reveals other serious flaws in the editorial zoological philosophy. We are asked to believe that a Morgan loan, dropping like the gentle rain from heaven, would cause an unparalleled efflorescence of industry and culture in Mexico. What are the facts? One of the fundamentals in anthropology is that races differ inherently both physically and mentally. The real test of a race's capacity is whether it can develop or maintain a civilization if left largely to its own devices for long periods of time. The Negroes of Haiti had contacts with European culture, but what came of it? Mexico's population has been derived largely from American Indian and Spanish sources—not very promising stocks at best. The Mexican census of 1900 revealed 19 per cent whites, 38 per cent Indians, and 43 per cent hybrids. An intelligent breeder of livestock knows that the inborn character of his breeding animals will largely determine the quality of his future herd. There is plenty of genetic evidence to show that similar principles apply to mankind. A people which could respond so explosively to the magic touch of Morgan's gold would not be the type that needs to borrow extensively. They would be capable of creating their own wealth.

The editor's philosophy has a German odor. The writer encountered the same point of view when a graduate student in zoology at Harvard University. Well do I recall the immature biological philosophy of a certain literary gentleman of Prussian training. We drove him to his dugout with a little elementary biology.

What is the diagnosis that follows from our x-ray examination? In the first place, the editor suffers from misinformation. Nature is not just a thing of fangs and claws; she has another side. Then there is such a thing as soul sickness—a horrible malady. It sometimes can be traced to sausage and pancakes, or it may come, perhaps, from too close confinement to the great city with its screeching elevated curves, grimy pavements, rattling typewriters, and occasional human wolves. The remedy is the mountains—God's great monuments. Take camera, bird guide, and camping kit to the mountains. Leave the shotgun at home lest one becomes with it worse than some of the beasts. Like John Muir, that devout old Scotch naturalist, drink deeply from the warm bosom of Mother Earth. The vision of the slaughter house will vanish, and one will come back to his work spiritually refreshed, feeling that underneath are the "everlasting arms," and that it might be a good scheme to follow Jesus' plan in our dealings with other men and other nations.

Michigan Agricultural College,
East Lansing, Mich.

HARRISON R. HUNT.

Cheap Lives; Cheap Thought

PICK UP YOUR NEW TESTAMENT some time and read the twin parables of the pearl and the treasure. The kingdom is worth all, but there's the lure of the second best. What if the merchant had refused to sell all? What if the laborer did not take a chance? And we poor, fool mortal beings are busy succumbing to the lure of the second best. We are cheap. We do not dare. Why, we're just men.

Just men! That's what we are. We do not count. If we were buffaloes on the western plain, we'd be of some use for sport. If we were pigs out in Kansas, the President might have a little interest in us, and the evening newspapers, or the radio, would be interested in our weight and our worth per pound. But we are men. Men cannot sell us—that is, it is not apparent that we are being sold—like cattle. They do not stick a hook under our chins and hit us on the head with a maul, but they do about everything else to us. We're just men. We are cheap. We do not want birth control, for we may be bred to war. We do not want better men and fewer babies. We want more. We're just men.

Men and money. Men buy things. Men are known by what they do. They buy things; they wear things; they use things; they read things; they smoke things. Then tempt them with advertising to buy, to use, to wear, to read, to smoke. We used to call "to buy," "to wear," "to smoke," verbs: now we call them profits. Do not care if men are bankrupted buying these things: they should buy them, for life will be easier if they do—easier for the men who sell and make profit. And for the bankers and for the trusts. Oh, men are useful: they bring others profit.

Men abroad—and it does not particularly matter where these men live—they can always bring profit to the U. S. A. Men in Mexico are cheap: make them like us: teach them to smoke, to quarrel, to kill, to sell and to buy. As long as America rules things will be cheap. We are cheap. We

think cheap things. One civilization from equator to pole: that sort of civilization which buys and smokes and wears and uses things and more things. And things mean profit.

But men are sons of God, heirs of God and joint-heirs with Christ. Gas a man, and you gas Christ. Thrust a bayonet into a man, and the bleeding heart of Christ bleeds again. Kill a poor wretch with bootleg poison, and Christ dies. Christ wears the clothes we wear; Christ breathes the smoke laden air we breathe; Christ suffers and starves while others dwell with riches. And Christ and man are worth all the things the world has in its hands. The lure of the second-best. Yes, every day it's with us, and we are succumbing. We are not as brave as the peasant man of Galilee. We are not as simple as the Christ of ages ago. We steal; we murder; we war to get more things with which to throttle the manhood and the Christ in us. We have departments in a Christian nation to prepare for the mess of throttling and slugging and murdering; but we have no department to help the children: we have a hamstrung bureau or two. We cannot protect our children, for fear that profit will not live. Christ said, "Suffer the little children," but it is not the suffering we thrust upon them. Jesus did not condemn the woman found in guilt, but we have a sort of condemnation which is hell for them. Christ saw Lazarus in present torment—and we are tormenting men.

No. There's no closed season on men. There's closed season on animals, but not on men. Closed season for deer, but the long day for men. Closed season for birds; but corruption in prohibition enforcement to damn men. Closed season for fish; but men are open to man's inhumanity to man at any time of the day.

Well, men are cheap. America is full of stocks which breed easily and often. The squeamish, effeminate Nordic stock, which breeds mostly not at all, is dying out. Faugh! I have written "straightway" and I do not perhaps round my sentences, but here's an answer.

Smethport, Pa.

CHARLES H. M. WHELAN.

Matt. V—An Impending Version

IF THE TRIBUNE ever attempts to rewrite the New Testament I will look for it to produce something like this:

Blessed are the mighty: for theirs is the kingdom of economic power.

Blessed are the proud: for they shall seek to humiliate other peoples.

Blessed are the merciless: love shall never corrupt them.

Blessed are ye who suspect evil of others: your suspicion breeds hate.

Blessed and virile are ye who hate: hate kindles the flames of destruction which the blood of women and children and many men cannot quench.

Blessed are they who lust and thirst after blood: they shall be bravest in battle.

Blessed are they who kill: for they shall become the finest of beasts.

Blessed are the brave who have the courage to kill and be killed: without them the world cannot be destroyed.

New York City.

H. W. HOPKIRK.

British Table Talk

London, January 1.

THESE LINES ARE WRITTEN mostly in the railway train on the first day of the new year. In the city of Manchester the Student Christian movement is holding its seventh quadrennial conference. To this I am now being carried by the L.M.S. (It is unfortunate that the London Midland and Scottish

On the Way to Manchester

railway should have the same abbreviation as the ancient missionary society to which I belong; we were the first L.M.S., but there is no patent in such titles.) There are 1,700 delegates assembled in conference at this moment upon "The World-Task of the Christian Church," and guests from more than forty nations are present. It is the students' internationale, which may prove in the end to be more revolutionary in human affairs than the red internationale. The program would be a startling revelation to any who still imagine that the missionary vision in these days is narrow, or parochial. The delegates in Manchester are taking the world as their parish, and the kingdom of God as their end; but it is the whole world—with its industries and political problems, with its science and its letters, and above all with the fears and hopes which come with the clash of color. They are thinking of the whole kingdom of that God whom they are learning to understand in Jesus Christ. At the same time they are dealing fairly and honestly with non-Christian religions, and with the alternative satisfactions offered by thinkers to the hunger of the human spirit. In 1896 when the first of these conferences was called by the Student Volunteer movement, the students were concerned with the "evangelization of the world." It is no longer a conference called by a definitely missionary body. Today all the students are seen to be involved in the world-task. "Evangelization" is still their aim, but it is interpreted as involving many things only dimly seen in 1896. The "world" is still to be saved, but it is a "world" more complex and more intractable and yet more worth saving than it appeared to be in 1896. The "student movement" has now had seven generations of students through its ranks; it has already wrought much, and its hand is visible everywhere in the church of Christ, but its greatest work is still to be done.

* * *

The Bishop of Manchester on the World-Task of the Church

The conference began last evening with an address from Dr. Temple, who took the place of Lord Cecil. The bishop of Manchester is not one of the speakers who delight to make our flesh creep. All the more significant therefore were his warnings of what might happen in the future. Dr. Temple confessed at the outset of his speech his debt beyond all words to express to the Student Christian movement. It was in one of their conferences that he first came to understand "with any vividness of apprehension the meaning of prayer." Dr. Temple has rendered noble service to the movement in payment of his debt. With his customary insight he fastened upon the racial problem as the great problem of the moment. It was not inconceivable, he said, that we might see a class-war breaking out in half-a-dozen European nations, and the other European nations taking advantage of their state to reduce them to a condition of vassalage. Then there might follow great racial risings, the casting out of all vestiges of European culture, except its scientific apparatus, from Africa and Asia, and the perishing of European civilization in a weltering chaos. It was not impossible, and "so far as Europe was concerned would not be undeserved." What then was the task before the church? "Classes, nations, and races had to be brought together in a group as truly a group as their own. That was the only hope. What was needed was a sense of membership in the body of Christ as vivid as came to a trade unionist in respect of membership of his trade union." At present we had not got it. Big concerns are before the students of 1925; but they are

"young and free, they can devote themselves, they have a life to give." But more of the conference next week!

* * *

Looking Ahead to 1925

For those who are concerned with the Christian religion not as a denominational or even a national concern, but as the appointed way of return to God for humanity, there are likely to be in 1925 some critical matters to claim their study and to call for their service. There is the problem of African education, to which I referred in my last week's notes. There is likely to be a great concern aroused at Stockholm in the summer when the international "Copec" is held—it will not go by this name but it will be engaged upon the social application of the Christian faith on the wider scale of the world. The fate of the protocol and of the disarmament conference will be decided. And at our very doors there is proceeding, though few seem to be aware of it, the disintegration of the Moslem world. Much may happen in that world now that something has broken. It is one more great occasion for the church of Christ; there have been warnings enough, but the foolish still have no oil in their lamps. The church, as a whole, in its dealing with its world-wide mission has lacked imagination and audacity. Its members for the most part think of "missions" as a matter of collections, societies, annual meetings; and at the same time this generation has seen Japan leave behind the traditions of ages; China awakening to find its soul empty; India claiming its own national self-expression; Africa stirring in the soul of its peoples; even Islam losing its proud confidence. It is never possible to do more than make tentative prophecies of the calls which a year will bring and these prophecies in nine cases out of ten will be wrong. But as Christian statesmen see things from this side, I believe Islam will be the great central interest of the year.

* * *

The New Year's Honors

In the list of titles and other distinctions conferred with the new year, there are some of great interest. Sir J. G. Fraser and Sir Ernest Rutherford receive the O. M.—"Order of Merit." There are only a limited number who have received this honor. No one will question the claim of the two now added to the roll. Of Sir Ernest Rutherford's work upon the structure of the atom only scientists can speak to any profit, but even a layman could read his address to the British Association upon the method of advance in science. It was a fine and even thrilling account of the way in which the land of mystery is entered by the fearless knights of science. Sir J. G. Fraser is the author of "The Golden Bough," a monument of colossal research into the origins of religion. He is now issuing in successive volumes his investigations upon the hope of immortality as it is found in the various tribes of mankind. His own hypotheses need not be accepted before his work is valued. He holds that the way has gone from magic to religion, and it will go from religion to science. But the material he has amassed and grouped with a fine literary style will survive, whatever becomes of his own interpretation. Sir J. G. Fraser issued some years ago a selection of passages from the Bible, beautifully chosen and printed, and with an opening which contains some of the noblest writing upon the Bible that I have ever read. Among the new knights is Mr. Edmund Gosse, without any peer as a literary critic and guardian of the noblest tradition in English literature. He is himself a poet and essayist with a fine creative imagination. But in recent years he has been chiefly known for his most discerning criticisms upon books. Among many qualities that might be named nothing is more admirable in him than his close touch with human life in all its manifold concerns. He will never write of books in a dry and inhuman way. His own early life was disclosed in "Father and

Son," and if anyone wishes to understand the struggle which took place and still takes place in thousands of homes, he will find it nowhere more faithfully set forth. The father was a strict evangelical; the son found within himself powers and hopes and dreams which could find no satisfaction in his father's creed. There were some who condemned Mr. Gosse for his frank revelation. To me it seemed to be a reverent study, and it left with me no sense of injustice towards the "Plymouth Brother" father, who was indeed a fine scientist and a man of real spiritual experience. The parting was bound to come, and it is described with truth and tenderness. But why should this tragedy be repeated so often? Is there in the evangelical faith any fundamental antipathy to the longing for beauty and the hunger of the soul for art and music and letters?

• • •

And So Forth

The year made an end in keeping with its character. The countryside shows many floods. It was the wettest of years, and if it was also a healthy year that fact does not reconcile us. Some declare that they would rather live a shorter time under other conditions. . . . The voting upon Methodist reunion in all the three churches shows a very large majority in favor of proceeding. The voting at present shows more than

eighty per cent. in favor in each church. If the movement towards reunion proceeds, it is likely that some Wesleyans will secede to the church of England, but there will be no split in the Wesleyan Methodist church. . . . It is characteristic of the Student Movement conference that the vice-chairman is T. Z. Koo, a Chinese who has won a great hold upon the English students. In the front of the conference hall is a scroll with a Chinese inscription. This was the gift of the Chinese students to their British fellow-members in Christ. . . . The leaders of the church of England have issued their new year messages. The archbishop rejoices in the trend towards unity. Another bishop pleads for moderation. . . . Mr. H. G. Wells has issued a volume of his articles published Saturday by Saturday in the Westminster Gazette. They are critical and even merciless towards many modern devices, such as the league of nations. But like so many other critics, he is scientific in the judgment of others and remarkably vague in his setting forth of his positive remedies. He ends his book with a characteristic tribute to those who heroically write week by week at regular intervals in the press, and these, he thinks, are only surpassed by preachers who have to provide every Sunday addresses of spiritual uplift.

EDWARD SHILLITO.

The Book World

Essays, Plays, and Poetry

A HOPEFUL SIGN of these restless times is the frequent appearance of books of essays, which are supposed to be the index of a more or less quiet spirit. Christopher Morley comes forward with his Second Series of MODERN ESSAYS (Harcourt, \$2.00), in which are included such writers as Leacock, Canby, Bruce Bliven, Sherwood Anderson, Llewellyn Powys, and Willa Cather. This collection does not seem to have quite the value of the First Series (Harcourt, \$2.00), which boasted such names as William Allen White, John Macy, Rupert Brooke, Don Marquis, Belloc, Osler, Stuart Sherman, and Santayana. H. S. Canby, editor of the new and admirable Saturday Review of Literature, comes out with a new volume of DEFINITIONS (Harcourt, \$2.00), in which he strives for sanity in literary criticism. That he at least rises above prejudice and a narrow point of view is indicated by the fact that he has good words to say of such various authors as Fenimore Cooper, Mark Twain, and Woodrow Wilson among the "ancients," and Sherwood Anderson and D. H. Lawrence among the men of today. Alfred Noyes, in his new book, SOME ASPECTS OF MODERN POETRY (Stokes, \$2.50), is somewhat dogmatic, it is true, but most of his dogmas are rather well documented. He pleads for vision and reverence in literature, especially in the field of poetry which he considers in its very nature religious.

In the meantime, comes Edgar Lee Masters with his NEW SPOON RIVER (Boni, \$2.50), which capitalizes the success of the previous title and continues its mood. Though this second vintage does not seem quite to reach the mark of the original, yet its paradoxical reality has a substantial interest and shows Mr. Masters as a keen, even if cruel, critic of life. William Lyon Phelps' AS I LIKE IT—SECOND SERIES (Scribners, \$2.00) is made up of material from his well known and widely popular department in Scribner's Magazine. This is really the stuff of which conversation is made, though it is not dialog in form. There is a wide wandering in topics—from books to cats, especially cats—as there should be in good conversation, whose only motive is an ebullient flow of good spirits and a sparkle of intelligence backed by adequate information without an offensive display of erudition. There is material here for a study, if one cared to make it, of the way in which one thing suggests another—which is one mark of good conversation. Who does not know the ghastly experience of a conversation which refuses to get off of the topic on which it starts, even after that topic has been exhausted. I always think

of Mark Twain's "umsteigen"—change cars—which was as near as his travellers with their limited stock of German could come to saying "change the subject." Phelps is, I suppose, the cleverest of current essayists. Too clever perhaps. I can never think with concentration about the subject for the distraction of thinking how cleverly he handles it. The surface glitter confuses the outlines of the object. But it is great fun, and a great tickler of sluggish minds.

George Moore's CONVERSATIONS IN EBURY STREET (Boni, \$2.50) is not new but newly published in a separate edition. If Phelps gives us conversation in the form of monolog, Moore gives us monolog in the form of conversation. Some of it is actually monolog, critical and dogmatic, in the style of an arbiter of letters. Some of it is dialog, but one knows in a moment that it is not real dialog, but that both sides were really done by the same hand, and that no other voice than the author's was raised, even though he supplies himself with a series of interlocutors. As to dogmatic deliverances, we learn that "the negro cannot be raised out of the slavery bestowed on him by nature," that the man with a hoe is "a detestable object," and that the study and teaching of French is folly because few Englishmen can learn it well and the effort corrupts the student's English. This is followed by a lecture on Balzac and Shakespeare in French, prefaced by an apology for not giving it in English.

A book of essays, religious in tone without being pietistic, whimsical without being trivial or annoyingly clever, is George Clarke Peck's FLASHES OF SILENCE (Abingdon). Mr. Peck has a mind readily fertilized by suggestion. What he sees suggests things to him, and what he says suggests more than he says. It is a good book to read as you walk; read a page and think a while.

Lawrence Langner's play MOSES (Boni & Liveright, \$2.00) is interesting and the Shavian introduction of forty pages is more so. The play is a comedy centering in Moses, who is a figure more pathetic than heroic and not at all comic. It is a satire rather on the civilization of today than on the Hebrews, by virtue of subtly suggested parallels and very modern language. These biblical characters here speak no solemn King James diction, nor even the clear cut modern Goodspeed diction, but the kind of language that Ben Hecht and Professor Athearn apparently think that Goodspeed uses when they talk about "jazzing the Bible." Langner introduces considerable syncopation into the story of the exodus. Pharaoh's wife, in the midst of one of the plagues, exclaims: "A frog! A frog! On my leg! My dear, I thought

it was a mouse at first." Moses is represented with a modern legal mind, with unshakable faith in the efficacy of rules and regulations, and with an enthusiasm for efficiency. The economic advantages of monotheism are pointed out. The elimination of images meant the decay of art and the foundation of science. The author thinks the world would be better off with more images, less economic efficiency, more beauty, and fewer laws, and he holds that Moses is chiefly to blame.

A very comprehensive and compact statement of the things that everybody ought to know about art is found in H. Van Buren Magonigle's *THE NATURE, PRACTICE AND HISTORY OF ART* (Scribners, \$2.50). If there is one book which ought to be compulsory for every traveller who goes to Europe with the intention of visiting the galleries and subsequently talking about them, this is it. The chapters on the technique of the several arts are necessarily brief, but are informing. The author is most at home in the field of architecture. His treatment shows an intelligent awareness of the social movements which formed the soil out of which the successive periods of art have sprung. There are about fifty pages of good pictures. I could make a few criticisms of details—for example, I think it is not allowable to call Michelangelo "Angelo"—but the book as a whole is one of the best.

If anyone has not yet been convinced of the truth of the oft-heard statement that poetry is in a new golden age, he has only to consider the output of new poetry anthologies in recent months. The present season is responsible for at least half a dozen—or perhaps ten—new ones. Of course, we have learned to expect as regularly as autumn Braithwaite's annual *ANTHOLOGY* (Brin-

mer, \$3.60), which is supposed to glean and preserve the best of the poetry published in the magazines during the year. This year's collection shows the usual care and variety. Marguerite Wilkinson is known by her earlier work on the recent poets entitled *NEW VOICES*, but she now has another book to her credit in her chosen field, *CONTEMPORARY POETRY* (Macmillan, \$2.00). This is not all-inclusive, but selective. It is intended not only for general readers but for younger students of literature in high school and college. An essay by the author, included as an Introduction, reveals Mrs. Wilkinson as a lover of poetry of all sorts. Her gamut, indicated by her choice of poets for her book, ranges from Riley to Kreyenborg—which is a considerable jump, I should say. The book is a gold mine for lovers of poetry written in English since 1850. Indicating a tendency away from the free-verse school comes Stanton A. Coblenz's *MODERN AMERICAN LYRICS* (Minton, Balch), which has not one free-verse poem included. Yet it is being hailed even by "red" critics as exceedingly worth while, and people who hold no brief for the long and short line in poetry are even enthusiastic about the new collection. An *ENGLISH ANTHOLOGY* (Dutton, \$5.00), which has been compiled and arranged by Henry Newbolt, is broad in its scope, covering English literature, both prose and poetry, from the fourteenth to the nineteenth century. It is a successful effort to "compress into a thousand pages the genius of the greatest literature of the world." The *SECOND CONTEMPORARY VERSE ANTHOLOGY* (Dutton, \$3.00) contains the best of the poems published in the magazine, "Contemporary Verse," from 1920 to 1923.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Seven Ills of the Country Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have served the rural pastorate for thirteen years, and in the last seven years I have become vitally interested in the solution of the country church problem. My opinion out of my experience is: First, in some communities, too many denominations. Second, an insufficient interest on the part of the pastors to face the real problem, and a failure to act as pastors to the people. Third, too many short pastorates. Fourth, not enough teaching of religious education. Fifth, lack of co-operation with all community interests, such as schools, lodges, farmers, and in sanitation, health, social and civic affairs. Sixth, lack of competent trained pastors for the rural work.

Ogden, Ill.

JAMES J. GROSS.

India—Another View

EDITOR THE CHRISTIAN CENTURY:

SIR: It is unfortunate that the editorial staff of such a splendid paper cannot acquaint itself sufficiently with facts to prevent the publication of such misrepresentations as are embodied in Blanche Watson's "What is Gandhi trying to do?" which appeared in your issue of September 25. From the standpoint of America's understanding of the situation in India one wonders what Blanche Watson is trying to do. This article has just reached us in India and we read it with amusement, but what of those in America who depend on you, among others, for information concerning India?

The contributor of this article gives evidence of three basic assumptions each of which is possible only by ignoring fundamental facts. She assumes that British rule in India is inherently evil. She writes, "He (Gandhi) is hoping and working to conquer the greed and cruelty of the dominant power by bringing the government to an understanding of the moral law." She refers to the British empire as "a government whose weapons are bombs, bullets and poison gas." Again she speaks of Mr. Gandhi's "refusal to work with a power that would perpetuate an unbearable and preventable evil." Such a one-sided conception of British rule in India can come only from an ignorance of the facts. No one

attempts to assert that there has been nothing unfortunate or even objectionable on the part of government in India, but why ignore the benefits? India has enjoyed internal peace to an extent greater than that previous to British rule. She has found someone who would substitute railroads for bullock carts and camel caravans, making possible relief in time of famine as never before. India has come to know the possibility of education (and English education was objected to by some in the time of its introduction on the grounds that an educated India might revolt). Industry has developed through outside stimulus as many who know India believe it never would have developed, and other things might be added.

Your contributor seems inclined to think only of the oppressive acts of officials, for there have been those who walked with the proud tread of the conqueror. But what of the many others, strong, high-minded men, who see England's opportunity for service in India? As one said to me recently, "I would not be an official in India if I did not feel that providence was behind me and my task to help make a better India." After all, is England's rule in India inherently evil?

The second assumption underlying this article is that the Gandhi movement of non-cooperation has been carried on always on a high spiritual plane. There are here only words of praise for Mr. Gandhi and comparisons between him and Jesus or Nahum. The splendid qualities of the man, his spiritual and moral emphasis, his purpose to introduce the sermon on the mount into politics, must not blind us to the fact that there have followed as the logical consequences of his doctrine of non-cooperation with government and boycott of courts, schools, taxes, cloth, etc., acts of violence and bloodshed at Bombay, Chauri-Chaura and other places of which no mention is made. What practical benefit will accrue from reverting to the simple methods of hand manufacture and foot transportation, scrapping all modern machinery? The boycott of schools, even though the system of education is capable of improvement, and the establishment of "national schools" with underpaid staffs and no equipment, may work for a disregard for all education and a return to the "simple" life indeed, while training in non-cooperation with courts and the non-payment of taxes may result in preparing India's illiterate masses to disrespect all forms of legal procedure and to withstand the payment of any tax. The British government

in India has no monopoly on blood-shed and violence nor on evil intentions.

The third assumption in the mind of your contributor is that India is tired of British rule and will not be satisfied with "reforms" or "dominion status." "The day of petitions is past; the glamour of 'reform councils' has worn thin; the idea of 'home rule' has gone by the board. Today the cry is swaraj." Is this true? Yes, if we listen to only one section of the people, but with what fairness can we hear only the voice of one group? The fact is that a large body of political opinion in India favors the indefinite continuance of British rule under the "reforms" leading toward dominion status within the empire, and feels that it would be a serious calamity to sever all relationship with the British government. It is interesting, too, to note that truth may have attached to Miss Watson's position three years ago, but at the present time it is scarcely true with reference even to the closest followers of Mr. Gandhi. The swaraj party, led by Mr. Gandhi's closest friends and followers, now has given up the boycott, re-entered the councils and become one of the constitutional parties, with the object of working for reforms from within. National schools have almost entirely disappeared and the government schools are crowded, and non-cooperating lawyers have returned to their practice in the courts.

Methodist Boys' School,
Baroda Camp, India.

LESLIE G. TEMPLIN.

Is It P' arisaism?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your article on Bishop Brent and the opium conference, you seem to me to go out of your way to try and show a great contrast between the governments of the old world and their attitude on moral issues and the attitude of the people of your country. Are you not a little Pharisaic when you say, "Americans in general feel that the representatives of old world governments have given another proof of their slowness to perceive and reluctance to deal with a moral issue"? Do not misunderstand me. I have no brief for those governments. I expect I should have turned away in disgust with the bishop. But is the reluctance to face up to moral issues a failing that is confined to the governments of the older lands?

If American capital was largely interested in profits in opium, would we be so sure that the American government would have so much keener vision for the moral issue than these other offenders? Our great task is to confront all the governments of the world with the Jesus ethic, and to bring them to repentance, but we shall not go far if one government stands continually aloof on a flimsy pedestal crying, "Oh, what naughty people they are on the other side of the water and what fine people we are!"

Carlyle, Sask.

L. BLATCHFORD BALL.

Help Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: You ask, "What is wrong here?" with reference to the two editorials which appeared in the Chicago Tribune. It is not my purpose to enter into any discussion as to the merits of these articles further than to say that, in my opinion, they so completely answer your disgustingly passivistic, editorial propaganda that it is little wonder that you are forced to advertise for a genius of sufficiently prejudiced capability to make a fitting reply from the angle of your editorial bias.

Sheepshead Bay Methodist Church,
Brooklyn, N. Y.

CYRUS W. SEVERANCE.

Sunday With the Angels

EDITOR THE CHRISTIAN CENTURY:

SIR: To modern historians, as well as specialists in various lines of former civilizations, nothing is considered of negligible value. And I am wondering what the historians of tomorrow will make of our present-day church advertisements. What will the facts imply?

On a recent Sunday in Los Angeles, the Times carried a

page of church advertisements. There the devout citizen of the city of the angels might read that the First Congregational church, Dr. Carl S. Patton, minister, would furnish for the evening service the picture, "The Country Kid." But the Hollywood Congregational church, James Hamilton Lash, minister, would offer as a counter-attraction to good Congregationalists the motion picture, "Silas Marner." Yet a more moving picture than either of these was the advertisement of the Messiah Congregational church, "The Last Days of Pompeii." However, the Plymouth Congregational church, Rev. H. C. Culbertson, pastor, showed upon the screen the motion picture with the warm title, "Fires of Youth."

If this was not interesting enough for the Los Angeles faithful I notice that the Temple Baptist church had a saxophone band of 60 players and they were advertised to give a "thrilling program" Sunday evening. In the morning Dr. Brougher was to give as prelude to his sermon, "What I Learned 'Listening In' Over the Radio to Mrs. McPherson." And, so that the interest might not flag, Dr. Brougher was to give two interesting preludes Sunday evening: "Should a Woman Tell Her Age?" and "At What Age Should Young People Marry?" The subject of Dr. Brougher's sermon that evening was very much in keeping with the prelude—"Hearts."

The dignified Presbyterians had an unusual appeal at the Immanuel Presbyterian church, whose three ministers, Herbert Booth Smith, John A. Lousinger, and George G. Dewey, were advertised to sing two favorite numbers as a ministers' trio, in the evening service, with Dr. Smith speaking at 11 a. m. upon the subject, "Did Balaam's Ass Really Speak?" Would you not have liked to have heard him?

At the Wilshire Presbyterian church, the announcement read:

7:30 p. m., The picture: "Bread"

"Some Things Young People Should Know Before Marriage"

Quartet: "Wake Up, My Glory"

The more dignified United Presbyterians, who at one time frowned upon musical instruments in the church, have seen a great light at Los Angeles, and they advertised at the First United Presbyterian church, Dr. McCulloch, pastor reader, that they were to have special music at both services. In the evening a girls' ukelele club would play. Think of a girls' ukelele club in a U. P. church! And the pastor would discuss preceding the evening sermon: "A Good Deed Done by Uncle Sam;" "A Sprinter Who Refused to Run on Sunday;" and "A United States Senator Who Was Invited to Stay Away from a Funeral."

The climate of California seems also to have ozonized the Episcopalians. St. Paul's cathedral advertised that the "Very Rev. William MacCormack will preach," and that at "7:45 p. m. Dean MacCormack will answer eight questions:

"Is it un-Masonic for a Mason to have anything to do with a chain prayer?"

"Did Cain marry his sister?"

"How do you account for the physical breakdown of the Rev. Percy Stickney Grant?"

"Should Mr. Rhinelander divorce his bride because she has Negro blood?"

"What does the New Testament mean by the phrase, 'Possessed by the devil?'"

"What do you think of Moffatt's translation of the Old Testament just published?"

"Do you believe that the action of the West Point football team in engaging in prayer was unmanly?"

"Should we sink a \$30,000,000 battleship when so many people believe that Japan is secretly preparing for war?"

Certainly these are diversified subjects for a "very reverend," to say nothing of a "reverend." But if these subjects seem to have been too much of this world, while people are interested in another, Los Angeles could find subjects appropriate and intensely vital at Trinity auditorium, where Edward Stark was announced to speak on "Hope for Our Loved Ones in Hell."

Keokuk, Ia.

CARLYLE SUMMERBELL.

THE SUNDAY SCHOOL

Lesson text for February 1. John 15:1-11.

The Vine and the Branches

MUCH FRUIT. "So shall you be my disciples." Much fruit. Living in a land of vineyards, seeing the purple clusters hanging over the wall, Jesus frequently used the figure of fruit to express his teachings. Shall the sun shine, shall the rain fall, shall the atmosphere generously contribute its gases, shall the farmer dig, fertilize, prune and build the trellises all to no purpose? Shall there be nothing but leaves? When you stop to think about it, the fruit is the essential fact in this whole scheme. Jesus had no patience with non-producing vines or trees. He demanded much fruit, not a small quantity, but much. We must, therefore, seriously consider this requirement of our Master. Do our lives show much fruit? After all the rich contributions of our ancestors, after all the denials of self seen in history, after all the services of heroes, after all the stimulus of environment, after all the religious devotion, what do we show in the way of fruit? It gives us pause—that question. Our first business is to determine the conditions that make abundant fruit-bearing possible. Unless these conditions are fulfilled we need expect no results of a satisfactory nature. The fundamental condition that Jesus lays down here is "to abide." If the branch is cut off no fruit can appear. That seems axiomatic, but how often we overlook it? Here is a so-called Christian who prays little, who reads the Bible little, who broods over holy things little, who has small visions of spiritual victories, who spends small energy in the realization of Christ's dreams, can you say that he abides? You would rather say that he was almost cut off. Did you ever examine a grapevine at the point where the branch joins the parent vine? It was once my duty to care for a small vineyard, and I was deeply impressed by the fashion in which this union is made. I had to twist and pull for a long time before I could effect a separation. I remember thinking at that time, that it would be much easier to separate the average Christian from Christ than the average branch from its vine. To abide, then, in Christ means that one must be knit into him, strong fibers binding the two together. If we abide in Christ his spirit will flow into our souls and we cannot but bear abundant fruit. But look back over the years—what have you done? How many people can you definitely name whom you have won for your master whom nobody else would have won? How many children have you led to the church? How many of your dollars have maintained missionaries elsewhere? How many of your hours have been devoted to religious calling? How many hours have you deeply prayed for unselfish interests? Unless you are unusual the measure is not by the carload.

Too often our conception of abiding has been a passive thing. Again the actual grape-vine will help us. Is nothing going on at the juncture? What a process of life is unfolded there! Not only are the fibers holding fast with no idea of lessening their firm hold, but the sap is coursing through the stock. Mighty

chemical changes are in process, all the rich contributions of soil, sun and air are being worked over into clusters of fruit. The whole section is as active as a bee-hive. It is a great mistake to think that passive abiding is enough. To wait on the Lord—what is that, a passive business? By no means. It is a large thing; it means to be full of faith and expectancy, it means to be ready for instant service, instant and unquestioning, it means thorough preparation, it means listening for the master's command; on the one hand it is not to be passive and on the other it is not to wait with the activity of a "waiter," but it combines all of the ideas mentioned above. When God stands still, I may stand still, but when God moves I must move with him in order to abide in him. Some people are camping on ground away from which God moved ages ago; this is pitiable.

Much fruit—it is here that we must put the emphasis. When a whole congregation cannot produce a convert in a week, when a whole men's class cannot do a charitable thing in a month, when a whole Sunday-school cannot support a missionary elsewhere, how can we talk about much fruit? We should talk about little fruit or more probably no fruit at all. This morning I heard an aged pastor raving about the lack of passion in the winning of new converts. One wondered what he was doing himself. The rest of us were doing our utmost and we were getting some results. It is so easy to talk, so hard to work. There is a denomination in America that is fifth from the top in point of numbers and fifth from the bottom in point of giving for missions. Yet one's only measure of true discipleship is that of fruit-bearing. Not in apostolic programs but in apostolic production is glory to be sought. Too many Christians are only withering branches, little sap of the Holy Spirit moves through them and actuates fruit-bearing. "By their fruits shall you know them—do men gather grapes of thorns or figs of thistles?" Examine your own life and honestly measure the amount of fruit which grows upon your branch.

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Contributors to This Issue

ROBERT E. SPEER, secretary board of foreign missions, Presbyterian church; author "The Man Christ Jesus," "Christ and Life," etc., etc.; former president of the Federal Council of Churches of Christ in America. This is the first in the series of sermons by twenty-five preachers chosen in a national poll of the Protestant ministry conducted by The Christian Century.

JOHN A. McAFEE, minister Westminster Presbyterian church, Topeka, Kan.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Organize United Mexican Church in Wichita

On Jan. 4, with the baptism of eight new converts and the adhesion of 17 persons already members of churches in Wichita, Kan., the Protestant Mexican church of that city came into existence. This is the result of a united approach on the part of the council of churches of the Kansas city to the problem presented by the presence of a large Mexican population. Pastors from five denominations form the committee that has had the preliminary work in charge, while the Mexican pastor of the new church belongs to still a sixth. Credit is given to the women's department of the council for financing the new project, the Methodist women having gone to the extent of obtaining a grant of \$500 from regular denominational funds for this interdenominational work.

Large Rockefeller Gift to Hartford Seminary

John D. Rockefeller, Jr., has given \$250,000 to the Hartford Theological seminary foundation. No strings attach to the gift, which is likely to be used for the building of the assembly hall and administration building of the new campus of the school. Two buildings are at present under construction on the new Hartford campus.

Federal Council Prepares Child Labor Material

A complete discussion of the issues at stake in the effort to secure ratification of the proposed child labor amendment to the constitution is contained in pamphlets prepared by the Federal Council of Churches. Persons desiring copies should address Dr. Worth M. Tippy, 105 East 22nd street, New York city.

Coeducation Adopted by China Mission College

West China Union university, Chengtu, Szechwan province, has admitted its first women students to college classes. A dean of women has been appointed, and coeducation will hereafter be regarded as the normal mode. An advance of this kind, in the capital of the most inland and remote province of China, is of unusual significance as showing the changing status of womanhood in the orient.

Danish Methodist Bishop Free Pending Investigation

Detailed reports of the recent imprisonment and release of the Methodist Bishop Bast in Copenhagen, now received in this country, show that the bishop was accused by a Danish pastor and eight laymen of diverting \$15,000 voted by the foreign missionary society of his church from the Jerusalem church, Copenhagen, to the Central mission, in the same city. As both occupy the same premises, and their work is somewhat overlapping, other Methodist bishops, who arrived to conduct a per-

sonal investigation, expressed their belief that Bishop Bast had been guilty of neither wrong-doing nor intent. The bishop is now at liberty, but the police authorities are continuing an investigation of his accounts, and can place him on trial if they find evidences of irregularities.

Brent Outlines Needed Opium Treaty

With the reassembling of the second international opium conference at Geneva, Bishop Brent, one of the American delegates, although unable to attend these

sessions, has outlined the features of the treaty that the American delegates are hoping to secure. These are: "1. The restriction by producing countries of production, whether of raw opium or the coca, within the limits set by the medical and scientific needs of the world which are easily ascertainable. 2. A strong international central board of supervision and control. This should be under the league. 3. The restriction of manufactured derivatives within the requirements of medicine and science. 4. Perfecting of system now in operation of export and

Educational Bodies Meet in Chicago

FOR THE WEEK of Jan. 5-10 Chicago was the educational capital of the United States. College presidents, teachers, and executive officers of educational boards and associations as members of three different organizations converged on the city, bringing with them a discussion of many of the most vexed problems of American education. One of these bodies is a newcomer among the churches—the conference of church workers in universities—but it proved to be dealing with some of the most difficult and vital issues considered during the week.

The Council of Church Boards of Education has now reached a point where its contribution is gratefully acknowledged among all the denominations, as well as in the ranks of the state schools, among which it fosters religious instruction. It accomplished some notable things during 1924, such as the completion of the monumental study of "Theological Education in the United States," compiled by its executive secretary, Dr. Robert L. Kelly, but it expects to do even greater things in the future. The council has really brought the various denominational boards of education to the point of cooperation, which makes possible a constantly increasing effectiveness in higher education under church auspices.

STATE SCHOOLS NOT GODLESS

Beside its work with denominational colleges, the council is now developing religious work in tax-supported institutions. There are 60 of these in which religious instruction of university rank is now offered. "The idea that a state university is a 'godless institution' is all nonsense," Dr. Kelly declared in discussing the situation at Chicago. "There is not a state university in the United States which would not call itself a Christian institution. They welcome us where they would not welcome individual denominations. The state universities offer one of the most fruitful fields we have."

Dr. James E. Clarke, associate secretary of the board of Christian education of the Presbyterian church, and editor of the *Presbyterian Advance*, led the council in a review of the results of efforts made during the last decade to increase the

amount of Bible teaching in denominational colleges. There are 250 such institutions in relation with the council. In them it was found that the average student receives twice as much instruction in religion today as he received ten years ago. Dr. Clarke did not hesitate, however, to point out the shortcomings of the present situation.

STATUS OF BIBLE TEACHING

"Quantitatively we have made remarkable progress in religious education in colleges," he said. "The quality needs to be better. Ten years ago we faced the fact that there was not much instruction in the Bible given. Now we must face the fact that, first, there is mere instruction rather than what it ought to be; second, that it is of primary grade; third, that it is not being given in the way a college course should be given."

Other educators were not slow to declare that the cause of this low grade in college religious instruction is the lack of such instruction in high schools. While there was no unanimity of opinion on the point, most of the attendants at the session of the council seemed to feel that the only way in which the standards of Bible instruction in the colleges could be raised would be by having such instruction in the preparatory schools. This, of course, raised the whole issue of week-day religious education, in which there was expression given the feeling that available text-books are not yet up to the proper standard, and that there must be more denominational cooperation in local communities than is now the case before there can be a satisfactory solution of the problems involved.

LIFE SERVICE RECRUITING

These educators also considered the question of recruiting for life service, and the opinion prevailed that students should be dealt with in or before the high school age, rather than waiting until the college period. One morning was given to consideration of various proposals for the unification of existing student movements, while an evening was devoted to the type of preaching that influences college students. Dr. Edgar P. Hill, of the Presbyterian board of Christian education,

(Continued on page 139.)

import certificates. 5. An agreement between countries where opium smoking is temporarily permitted by which on a given date there will be a one-tenth reduction per annum for ten years, after which smoking opium will not be permitted. 6. A system of licensing and rationing during the ten year period; propaganda to prevent new addicts; proper treatment of addicts."

Elect New Greek Church Patriarch

In consequence of the death of Gregory VII, reported in these columns, the Greek Orthodox church has faced the election of a new ecumenical patriarch. The choice has fallen upon Constantine, archbishop of Dercos, who has spent most of his career in Asia Minor. Although the Turkish government does not give evidence of strong enthusiasm for the new patriarch, it is believed that he will be allowed to remain in Constantinople to discharge the functions of his office.

Australian Congregationalists Against War

The annual conference of the Congregational Church Union of Australia, held recently at Sydney, decided that, as a general principle, war, as a method of settling international disputes or for national aggression and aggrandisement, is opposed to the spirit and teaching of Christianity and therefore stands condemned in the eyes of all who are in sympathy with that spirit and teaching. The state governments were asked to

make provision in the school curriculum for definite instruction in the principles of peace and international relations, and the federal government was asked to appoint a peace committee to act as a publicity bureau for the commonwealth in the interests of peace.

Methodist Bishop Dies

Bishop George H. Bickley of the Methodist church died in Philadelphia, Pa., on Dec. 24. Bishop Bickley had served but four years in the Methodist episcopacy, his health having been shattered by a term in the area which has its headquarters at Singapore, Straits Settlements.

Preachers All Use Same Subject

Arlington, Mass., is one of those comfortable American suburbs that are at once the pride of this country, and almost as often the despair of earnest pastors. In an effort to move the citizens from the complacency which they felt to be the town's besetting danger, the ten Protestant pastors all used the same sermon topic on the morning of Sunday, Jan. 11. "What is the matter with Arlington?" they asked. It is to be hoped that Arlington now knows.

Seek Funds to Save St. Paul's

As forecast in the report of the perilous condition of St. Paul's cathedral, London, an appeal has been made for funds wherewith to save Sir Christopher Wren's mas-

terpiece. It is estimated that £140,000 will be needed to carry out the plan of repairs made by the committee of engineering experts who have been advising the cathedral authorities. Three days after the appeal for this sum had been made public, gifts of £33,000 had been received. Among them were gifts from the king and queen and the Prince of Wales. Dean Inge has said that if it is found that the engineer's plans for repair cannot be carried through successfully, there will be no alternative but to take the cathedral down and rebuild it again at an estimated cost of £1,000,000.

Methodists Dedicate Two Churches in Detroit

Two new churches have been added to the imposing group of Methodist edifices in Detroit recently. The Trinity church, in Highland Park, is a half million dollar plant, the largest in that busy suburb, while the Epworth church gives a remarkably complete equipment for all types of community work.

Will Continue Studying Church Union

A committee of six, three Presbyterians and three Congregationalists, has been appointed to continue the study of the proposals of the Presbyterians and Congregationalists of Cleveland, O., for a union of the two bodies. A meeting of the commissions appointed by the national bodies of the two churches resulted in agreement that there was not much use in considering a union in Cleveland

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unless the denominations as a whole were ready to unite, and that the prospects for such a general union are not bright. But it was felt that there was enough at stake to make it worth while to continue to consider the proposal.

Summer Conference Leader Dies

Arthur B. Jones, for twelve years the active head of Lakeside assembly, O.,

died early in December. Mr. Jones had demonstrated his ability to conduct a summer assembly with a definitely religious slant and still keep interest and attendance at a high level. No successor has as yet been chosen for this exacting and difficult post.

Mellon Brothers Make Gift to Pittsburgh Church

Andrew W. Mellon, secretary of the treasury, and his brother, Richard B. Mellon, head of the Mellon banking interests, have given to the East Liberty Presbyterian church, Pittsburgh, Pa., a large plot of ground adjoining its present edifice. The Mellon brothers originally bought the land for \$450,000.

Want to Raise Money? Here's a New Scheme

The Episcopal church of the Holy Redeemer, Denver, Col., needed money for a new heating plant. It held a contest to decide on the most popular baby in the parish. Votes cost 10 cents each. The parish raised \$2,130!

Presbyterians Increase Gifts for Foreign Missions

While other denominations bewail a falling off in missionary funds, the Presbyterians had given \$81,000 more for work overseas by Dec. 1 than during a

similar period a year ago. A special foreign missions week, to be observed Jan. 18-25, was expected to bring the total receipts of the year to a new high mark.

Cleveland Worried by Theatre Offerings

A commission has been formed by the federated churches of Cleveland, O., to study the local theatrical situation. Neither in movie houses nor in other theatres is the current type of offering said to be up to proper standards. Conferences will be held with theatre owners and city officers in an effort to secure an improvement. If it is secured, the churches of Cleveland will have accomplished something that the churches in other cities have failed to do.

Resent Southern Moderator's Gratuitous Advice

Members of the northern Presbyterian church, already extremely touchy on the Fosdick case, are aroused by the statement of Dr. Thornton Whaling, moderator of the southern Presbyterian assembly, to the effect that the First Presbyterian church of New York city is guilty of "virtual ecclesiastical treason" and that the general assembly should decide "what steps should be taken to punish this wilful act of disobedience." Dr. Whaling is

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Cardinal Expounds Catholic Doctrine

FOR THE FIRST TIME since his elevation to his present high office, Cardinal Hayes occupied the pulpit of St. Patrick's Roman Catholic cathedral, New York city, on Jan. 4. The cardinal's sermon was devoted largely to an exposition, for the benefit of his 5,000 hearers, of the points of Catholic doctrine involved in the pope's call for a holy year. As such, it is of interest to Protestants.

INDULGENCES

Discussing indulgences, the cardinal said: "What is an indulgence? An indulgence is never a pardon for sin, present, past or future. It is simply a remission of the punishment for temporal sin. If we commit a mortal sin, then, according to God's own word, it is hell for all eternity. An indulgence affects only the temporal punishment. In the state of New York we have the same thing, parole and a remission of punishment. There is a minimum portion of time that the prisoner must serve. If the civil law pardons a man or shortens his sentence that does not mean that the sin is not the same. The man is still a murderer. The convict must have proved himself worthy of a remission of punishment.

"And then next, there is the holy father: a lonely, simple priest of God on the banks of the Tiber in an office coming down in an unbroken succession from the time of the fisherman, who was the first pope. Christ himself established the office. He said, 'Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.' We in this twentieth century accept Pius XI as pope on

that authority. The Lord said it to Peter. We believe what the Master said. And that text has never been questioned by a man with any sense.

"Pope Pius XI stands today a world figure—the only world figure we have. Think of that, my brethren. There is no throne in Europe today as ancient as the throne of the fisherman. And yet why should he stand there in such strength today? He has no army. He has no physical power. And yet men and women of every nation of the world—hundreds of millions of them—obey him. There must be some explanation. And we Catholics believe it is because the Lord himself created the office.

ATTACKS ON POPE

"How often the holy father is attacked! The other day a gentleman was telling me of a non-Catholic editor who printed an editorial defending the pope. A woman went to his office to cowhide him, saying to him:

"Don't you know the pope is planning to come here and take over the management of things at Washington? The editor, who was not a Catholic, replied to her: 'Imagine the holy father leaving Rome to come over here and meddle with Washington politics.' These things are so silly, and yet they do us much harm. So it is only right that all Catholics should be prepared to defend the church.

"Let me remind you at the beginning of this new year that it is to Catholics a year of sacrifice and a year of jubilee. I earnestly hope and pray that in receiving its blessings ourselves we may be able to pass the blessing on to others."

quoted as having made such punishment a requisite before further steps toward the union of the two denominations can take place. Politely, but none the less unmistakably, Dr. Whaling is being told that he has meddled in a matter which is not his concern, and the Presbyterian Advance goes on to say, "Most of us have neither hope nor desire for a union if it is to mean further effort to restrict Presbyterian liberties, and especially if it means that we are expected meekly to comply with the ex parte verdicts of self-appointed judges, without so much as a hearing in court. We still believe in the principles of Magna Carta as well as in the guarantees of the Westminster confession." In the meantime, the Presbyterian, weekly organ of the conservatives within the northern church, starts a campaign to have the presbytery of New York expelled from the denomination. General assembly is only five months

away, and it looks as though the session at Columbus would be a hot one.

Moody Church Lays Cornerstone

With exercises led by its pastor, Rev. P. W. Philpott, and Dr. J. M. Gray, dean of Moody Bible institute, the cornerstone of the new Moody Memorial church was laid in Chicago during December. The edifice is planned to cost \$1,000,000.

Episcopal Seminary Ready for Move to Evanston

With more than \$400,000 of its needed \$600,000 secured, the Western Theological seminary, Episcopal institution formerly located in Chicago, is ready to begin building operations on its new site in Evanston, Ill. The new buildings will be opposite those of Garrett Biblical institute, a Methodist seminary, and Northwestern university. Arrangements may be

New Social Sense in Europe's Churches

IN LECTURING RECENTLY before the Meadville Theological seminary, Dr. Rudolf Otto, of the University of Marburg, whose book, "The Idea of the Holy," has produced such an impression in this country, said that the post-war period has witnessed an enlarging sense of social responsibility on the part of the churches of Europe.

"Nowadays there is a new stirring even among the younger socialists," the Christian Register reports Dr. Otto as saying. "Its root we do not clearly know. These youths want a fuller outgrowth of spiritual life. They begin to mention the name of God. They begin to discuss ethical and metaphysical questions. How this movement arose no one knows. It sprang up among the young pupils in the higher schools, and among the younger students, and even among the young workmen. It was a groping, an obscure urge, a stir of unrest. It was a new longing for the esthetic, for nature, for love, for friendship, and for simplicity of life. The old German idealism broke through once more. Behind it all were activity of mind and a new idea of responsibility.

YOUTH MOVEMENTS

"At about the same time, young people of a more religious tendency were stirred and fired. Their desire took a definitely devotional turn. They wanted to worship together and in a new way, and so they went into the youth movement and colored it, and even for a time almost dominated it. They wanted to form new cults, and did revive a sort of medieval symbolism. They felt the urge to master life and the great tendencies of life. Not only that, however, but they also wanted to apply these thoughts and these tendencies in society and industry.

"And the church is beginning to feel a growing social responsibility. Young clergymen are gathering together and talking about their social duties and about reforms. At the same time, in the scientific, philosophical, and theological world there is a new and growing movement toward metaphysics. Formerly there was little interest, but now a marvelous

swing to the other side takes place. Religion even becomes fashionable. Paul Natrop, of Marburg, a neo-Kantian philosopher, who was deeply interested in Quakerism, and who visited Haverford, ended his life with the crowning thought of God as the Urlogos. He found all his speculations tended in that direction. Rickert of Heidelberg, Husserl of Freiburg, and Dreisch with his biological theory of God, are among the leaders. Amongst the students themselves, the interest in questions unheard of in former days is arising, and these students are not men interested mainly in theology. They are men interested in science, philosophy, literature, and social subjects.

RELATIONS WITH EAST

"Then there are the new relations between Christianity and the great religions of the east. The Buddhist ideas are being imported from Japan, and the old Buddhist philosophies and books are being translated into German. There are many German translations of the Bhagavadgita, the most sacred book of the Buddhists. The Mahometans, too, are sending missionaries into Europe. They have recently built a large mosque in Berlin. They aim not merely to make themselves understood, but to make conversions to their religion. This is true of Italy, France, and the upper classes of Russia, as well as of Germany. Men even go over to these religions, or at least are said to go over to them.

"It is in these circles, where different religions meet, that the idea of an inter-religious society for advancing common religious and ethical teaching sprang up. Representatives of many religions have gathered together and expressed an ardent desire to combine on these points. It is true that the great sins are the sins of society. To remedy these evils would be the purpose of such a body. It is a fruitful idea. The Buddhists of Japan have expressed their desire to join with men of earnest religious zeal for common, human, ethical ideals. Here among the Quakers this project might find especial favor and bear good fruit."

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made whereby students in the Episcopal institution may take some of their work in the neighboring schools.

Federation to Build Chapel in Yellowstone Park

Yosemite village, the communal center of the Yellowstone national park, was recently dedicated with elaborate ceremonies. Besides a fine post office, administration building, picture gallery and museum, a site has been provided on which the California federation of churches will build a \$75,000 chapel. Funds for this enterprise will be raised in the churches and Sunday schools of California.

Minimum Salary of \$1,800 in This Presbytery

Shenango presbytery, in the state of Pennsylvania, has just voted a minimum salary of \$1,800 a year and manse for its members. Where churches are unable to raise this much, the deficit is to be made up from home mission funds. The former minimum was \$1,500.

Dr. Guild Returns to Pastorate

After ten years as secretary of the Federal Council of Churches, Dr. Roy B. Guild has resigned that position to become minister of Trinitarian Congregational church, New Bedford, Mass. Dr. Guild began his pastorate with the first of the year.

Shows Drift Toward Youthful Crime

Figures released by Dr. William Chalmers Covert, secretary of the Presbyterian board of Christian education, show an astonishing increase in the amount of juvenile crime in the United States. Using Marion county, Ind., in which is the city of Indianapolis, as a laboratory, the official records supplied by W. H. Remy, prosecuting attorney, showed the following startling comparisons of the ages at which convictions for crime were obtained:

	1913	1923
	Average	Average
	Age	Age
Robbery	28	21
Burglary	29	21
Murder	32	26
Rape	33	26.9
Grand Larceny	29	23
Wife Desertion	34	26

According to the same figures, in 1913 only one man convicted of robbery was under 21. Ten years later, 78 per cent of all such crimes were committed by men not old enough to vote. In 1913, when the average age of murderers was 32, none was convicted who was under 21. Ten years later, three under 21 were guilty of capital crimes. Presbyterian Sunday school leaders are using the figures to impress the need for an added emphasis on religious education in all church programs.

Death Taken Noted Religious Poet

Prof. William Herberth Carruth of Leeland Stanford, Jr., university, died in Palo Alto, Cal., on Dec. 15. Prof. Car-

ruth was a noted lay worker in the Unitarian church. One of his poems "Each in His Own Tongue," has been widely quoted. Its first verse is:

A fire-mist and a planet,—
A crystal and a cell,—
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

Negro Congregation Buys Jewish Synagogue

St. Paul's Presbyterian church, Kansas City, Mo., a congregation composed of Negroes, has been growing so rapidly during its two years of life that it has been forced to seek larger quarters. Accordingly, it has purchased a Jewish synagogue. What will the Ku Klux say about this?

Episcopalians Support Large Foreign Mission Staff

The department of missions of the Protestant Episcopal church now has a staff of 2207 men and 1037 women working within and without the United States. National workers on foreign fields total 1329 men and 661 as compared with 193 men and 243 women working as American missionaries. The addition of 139 workers during the last year for which figures are available was due almost entirely to increases in this staff of national workers.

Presbyterians to Have Southernmost Church

A new Presbyterian church now in course of construction at Key West, Fla., is advertised as the southernmost church edifice in the United States. The church, while under the control of the southern Presbyterian assembly, is planned to minister to the spiritual needs of all Presbyterians in that part of Florida, where the tourist tides now run so strongly.

Coast Presbyterians Want Vital Church Union

An overture recently adopted by the presbytery of San Francisco, and now being sent to all other presbyteries, states that the Presbyterian church is in a favored position to lead in the securing of a "vital union of the evangelical churches in the United States in one body." The next general assembly is called on to adopt as a definite goal "the unification of evangelical believers in the United States in one living, well arti-

culated body, i. e., the church of Christ in America." A commission is asked to promote this project for three years both within and without the Presbyterian church.

Church Chautauqua Succeeds in Cincinnati

Fourteen churches in the Cincinnati area—three of them in Covington, Ky.—have just held their second successful indoor chautauqua, bringing special speakers each evening for a week to present different phases of church activity. The lighter parts of the programs, presented by professional entertainers, were also designed to have some relation to the work of the churches.

Women of Reformed Church Hold Golden Jubilee

With the original 18 local societies increased to more than 1,000 the woman's board of foreign missions of the Reformed church is spending January in a golden jubilee celebration. Jubilee aims are \$100,000 for new buildings, 100,000 new society members, 20 new missionaries and 100,000 daily intercessors.

Special Series Brings Great Preachers to Baltimore

Under the auspices of a special committee of 100 a number of outstanding preachers have been brought to Baltimore, Md., this winter to present their characteristic message to that city. Rufus M. Jones, of Haverford college, outstanding Quaker, led the effort. He was followed, in turn, by Bishop Edwin H.

The Social Task of the Churches

(Books Recommended By
Alma W. Taylor)

- What's on the Worker's Mind? Whiting Williams. (\$2.50)
The Church and Industrial Reconstruction, Committee on the War and the Religious Outlook. (\$2.00) m
The Reconstruction of Religion, Charles A. Edwood. (\$2.25)
The Arms of Labor, Arthur Henderson. (\$1.00)
The Acquisitive Society, R. H. Tawney. (\$1.50)
The New Social Order, Harry F. Ward. (\$1.50)
A Living Wage (new edition), John A. Ryan. (\$2.25)
If America Fell, Samuel Zane Batten. (\$1.60)
Jesus an Economic Mediator, James E. Darby. (\$1.50)
New Tasks for Old Churches, Roger W. Babson. (\$1.00)
Facing the Crisis, Sherwood Eddy. (\$1.50)
The Church and the Ever-Coming Kingdom of God, Elijah Everett Kreege. (\$2.25)
Preaching the Social Gospel, Osora S. Davis. (\$1.50)
Adventures in Humanity, William L. Stidger. (\$1.50)
Toward the Understanding of Jesus, Vladimir G. Gunkovitch. (75c.)
The Realism of Jesus, J. Alexander Findlay. (\$2.00)
Golden Rule in Industry, Arthur Nash. (\$1.25)
Christianity and Economic Problems, Kirby Page. (50c.)
The New Social Order, Harry F. Ward. (\$1.50)

C. O. P. E. C. Reports:

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Hughes, of the Methodist church; Dr. S. Parkes Cadman, of Central Congregational church, Brooklyn, N. Y.; Dr. Robert E. Speer, of the Presbyterian foreign board; Bishop James E. Freeman, of the Episcopal church, and Dr. John MacNeill, Baptist preacher in Toronto.

Will Erect First Unit of Divinity School

The Anglican Theological college of British Columbia will shortly start work on the first unit of its new plant, to be erected on a site provided on the campus of the University of British Columbia, Vancouver. The first building will provide accommodations for thirty divinity students.

Congregational Pastor Mayor of Massachusetts Town

Rev. Robert A. Bakeman, pastor of the Second Congregational church, Peabody, Mass., was elected mayor of that muni-

cipality in the recent election. Mr. Bakeman ran on a platform of "open government openly arrived at," and swept the polls in a city overwhelmingly Roman Catholic. The new mayor was at one time an assistant to the Rev. George R. Lunn, of Schenectady, N. Y., who subsequently became mayor of that city and lieutenant-governor of the state.

Dr. Fosdick Praises College Religion

Returning from a week at Harvard university, Dr. Harry Emerson Fosdick warmly defended students in American colleges from current charges against their religious standards. To his New York congregation Dr. Fosdick said: "I am just back from one of the great college campuses, and once more I return more enthusiastic than ever over this splendid, bewildering, adventurous, hopeful new generation. Do not run it down. Do not be overanxious about it. Presi-

Present Negro Problem to New York

SELDOM DOES a municipality have a chance to hear such a discussion of mooted questions as was offered New York city on Jan. 5 when Dr. Harry Emerson Fosdick, Rabbi Stephen S. Wise, Dr. Robert R. Moton, and Dr. James E. Gregg, all took the platform of the Town Hall to speak on the Negro problem.

"We have got to wage a battle for a single and humane understanding of the Negro," declared Rabbi Wise. "One of the consequences of war has been the habit of ill will, and sometimes hatred has been cultivated, and with too little sense of guilt, which always goes with ill will and with other antagonisms and with every attitude save that of love for others, and I think we have got to fight that thing.

"What I covet for my country is that we shall have an end of all race problems in America through a deep and genuine common effort on our part to put away our problem, move forward with wider and higher devotion, where Jew and Christian, Roman Catholic and Protestant, white and black, shall be gathered in the bonds of the American ideal."

MORAL SOLUTION DEMANDED

"There is no way out of the Negro problem except by moral solution," said Dr. Fosdick. "Deportation is no solution. You cannot shove the Negro out of the United States, even if you want to. The Ku Klux klan certainly is no way out. The idea of supposedly intelligent American citizens putting on nightshirts and solving a social problem is one of the most absurd, if not one of the most contemptible, things in the history of the United States.

"There is no way out of this except on a moral basis, which brings us right to the Christian solution—that you have to treat the Negroes like fellow humans and look at them in terms of their possibilities."

Speaking on race relations in the south, Dr. Moton, the principal of Tuskegee institute, said that despite eddies and back

currents conditions were more hopeful than any time in history. To-day, white men and women can make public addresses advocating equal opportunity and fair play for the Negro without fear of open censure. The situation was different some years ago.

CONDITIONS IMPROVING

"While there is room for improvement, there was a time when I did not think I would live to see sentiment on the part of southern white people, not only among the leaders but the average southerners, so friendly in its desire for justice among all lines of human endeavor," said Dr. Moton. "I somehow think that the way the race problem is handled in America will determine the method by which different races in other parts of the world will adjust their relations, one to the other. We in America, therefore, have a large responsibility and a concrete obligation."

Dr. Gregg, principal of Hampton institute, said the people of the southern states are perceiving as never before that no region can advance economically, intellectually or morally while a third of its population is held down in ignorance and inefficiency. "Accordingly, the legislatures and the public officials are giving to Negro schools such a measure of financial support as they have never had before," he said.

"The county training schools, beginning in 1912 with four schools and a contribution of \$3,344 from the public tax fund for salaries, have increased to 304 schools and a contribution of \$594,268 from public tax funds for salaries last year. Similarly, the county supervising industrial teachers, commonly called the 'Jeanes' teachers, have increased to nearly 300, and their public support has grown accordingly. North Carolina, the foremost of the southern states, is now spending over \$4,000,000 yearly on its Negro public schools. This whole development of Negro education, both public and private, has widened and intensified the demand for trained Negro teachers."

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dent Hopkins of Dartmouth college is right when he says that the college men we are dealing with now are a cleaner lot than the last generation was. Some say that our colleges are filled with infidelity. It is not at all as bad as it used to be. From 1778 to 1782 Princeton college had only one Christian. Bowdoin in 1807 reported only one Christian. Yale went four years with only one man who acknowledged religious faith. The situation is very different now. In 1921, 80 of the state institutions of learning were polled—those so-called godless universities—and out of more than 150,000 students 130,000 reported they possessed religious affiliations."

Hartford Unitarians Dedicate Distinctive Church

One of the most arresting church edifices recently erected in this country was dedicated during December by the Unitarian church of Hartford, Conn. Confronted with a building problem of a plot with a 30-foot front and 136-foot depth, with no opportunity for light from either side, a church for downtown service has been constructed that will hold the eye of every visitor to the Connecticut city.

Pastor Prints Individual Church Contributions

Rev. Cyrus E. Albertson, pastor of the Methodist church in Brush, Colo., prints a church directory in which is included the contributions of all members to current expenses. An analysis shows gifts ranging from 5 cents to \$156. Three families gave more than \$100 last year; eight gave from \$50 to \$75; 21 ranged between \$25 and \$50. With 311 members, there were 143 contributing, with 57 "friends not members" also adding to the resources of the church. Seventy-five of the members were estimated as not giving, or related to givers. Commenting, the Northwestern Christian Advocate says: "The per capita contribution of our smaller churches is low enough so that it does not represent sacrifice, except in unusual situations. There is a too-wide

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- 6 Paths That Lead to God, Tillett, \$4.00.
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- 8 The Idea of God, Beckwith, \$1.50.
- 9 Religion in the Thought of Today, Carl S. Patton, \$1.50.
- 10 Man and Attainment of Immortality, Simpson, \$2.25.
- 11 Religion and Life, Inge and others, \$1.00.
- 12 Religious Foundations, Rufus Jones and others, \$1.00.
- 13 Christianity and Progress, Foedick, \$1.50.
- 14 Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
- 15 Christianity and Social Science, Ellwood, \$1.75.
- 16 Goodspeed's New Testament, \$1.50 (Lib. Ed. \$3.00; Pocket Ed. \$2.50).
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- 18 In the Days of His Flesh, Smith, \$2.00.
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- 28 The Understanding of Religion, Brewster, \$1.50.
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- 30 Evolution and Christian Faith, Lane, \$2.00.
- 31 Where Evolution and Religion Meet, Coulter, \$1.25.
- 32 Living Issues in Religious Thought, Wood, \$2.00.
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- 39 Immortality, Marchant, \$1.75.
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- 45 A Living Universe, Jacks, \$1.00.
- 46 Lost Radiance of Christian Religion, Jacks, 75c.
- 47 Mahatma Gandhi, Rolland, \$1.50.
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- 49 World's Great Religious Poetry, Hill \$2.50.
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- 52 Christian Church in the Modern World, Calkins, \$1.75.
- 53 Why I Believe in Religion, Brown, \$1.50.
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EDUCATION WEEK IN CHICAGO

(Continued from page 132.)

was elected president of the council for the ensuing year. Dr. Hill had been acting as the council's treasurer.

The day after the council closed its sessions, interest shifted to another hotel where the conference of church workers and universities got under way. Fraternity in state university administrations, student movements, classroom methods, and several detailed clinical studies of various aspects of college religious work occupied the attention of this conference. Much of the work was done in smaller discussion groups, which divided the main conference up into four parts.

During the closing days of the week the Association of American Colleges was in session. It dealt at length with technical educational matters, but also gave much time to the discussion of various political proposals having to do with the schools of the country. Thus Dr. George D. Strayer, of Teachers' college, Columbia university, upheld the affirmative side of a debate in favor of the adoption of the Sterling bill, while Dr. Charles H. Dodd, director of the school of education at the University of Chicago argued the other side of the question. Dr. Yusuke Furumi, of Japan, spoke on "Higher Education and World Relations."

Plan Jewish Farm Colonies in Mexico

One hundred and fifty Jewish farmers in and near Mexico City are reported to have formed the Jewish Agricultural society of Mexico for the purpose of fostering Jewish agricultural colonization in that country. A committee has been formed that will distribute propaganda to prospective immigrants, and a campaign for financial aid has been launched.

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The Altar Steps: By Compton Mackenzie

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The New Music, by George Dyson. Oxford Univ. Press.

Out Into Life, by Douglas Horton. Abingdon, \$1.25.

Out-of-Doors With Jesus, by Bishop William A. Quayle. Abingdon, \$1.50.

Youth in Conflict, by Miriam Van Waters. Republic Pub. Co., \$1.00.

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